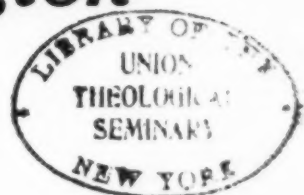


The
**CHRISTIAN
CENTURY**
A Journal of Religion



Gandhi Converts a
Missionary

By W. E. Sikes

June Survey of Books

Baptists Rebuff
Disciples

By Charles T. Holman

Fifteen Cents a Copy — June 11, 1930 — Four Dollars a Year

JUN 10 1930

The CHRISTIAN CENTURY

June 11, 1930

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The Office Notebook

Nothing in the current degree-distributing season has pleased us more than the announcement of the doctorate of divinity conferred on John Haynes Holmes of the Community church, New York, by the Jewish Institute of Religion. One has only to report the fact to establish its significance. Three or four years ago the Catholic University of Detroit conferred an LL.D. on Lynn Harold Hough. The two bestowals rank together. Both were upon men who had shown their courage and their insight in demanding fair play and full justice for the religious groups which later honored them.

When it comes to this matter of speeches, "there ought to be a law" making it a penitentiary offense to invite the President of the United States to make a speech on the battlefield of Gettysburg. Apparently, all of the Presidents feel they have to do it. Mr. Harding, we believe, died soon enough to escape the ordeal. But Mr. Coolidge tried it, and the other day Mr. Hoover took his turn. He did pretty well, everything considered. There was considerable reminiscence of the tempo of the Lincoln speech, especially in his opening sentences. But what is a poor President to do? Frankly imitate the great speech, and be damned for a copyist? Or ignore it, and be damned for an iconoclast?

As he came out of the Northern Baptist convention, where he had just voted against the proposal for closer cooperation with the Disciples, one brother was overheard to remark: "I'll be a Baptist till I die, but I'll never be a Disciple of Christ." So?

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, JUNE 11, 1930

NUMBER 24

EDITORIAL

ONE of the things that this country has long needed has at last been supplied by the editors of the Cornell university daily. With the arrival of the late Hon. Hugo N. Frye, the nation's political pantheon is about complete. If any of our

"That Sturdy Patriot"

readers have overlooked Mr. Frye, it may be necessary to explain that he is the purely mythical character in whose honor these

Cornell students issued invitations to a mythical banquet, labeling him as one of the founders of the republican party in the state of New York. Whereupon they received letters of regret from cabinet officers, senators, representatives and other prominent party members, which ranged all the way from a few formal and perfunctory words to the unmeasured paeans of the Hon. James J. Davis, secretary of labor and republican nominee for senator from Pennsylvania. When it came to expressing his regret at being unable to participate in the banquet commemorating "the career of that sturdy patriot who first planted the ideals of our party in this region of the country," "Puddler Jim" shot the works. He went even further than the Cornell boys in honoring the memory of Mr. Frye—whose name needs to be pronounced hurriedly in order to be appreciated. Mr. Davis gave him a birthplace: Elmira. Politics is always cursed with insincerity, but the Hon. Hugo N. Frye should do his bit to relieve us of some of the most patent bosh that the politicians are continually handing out.

Character Education At Haverhill

MORAL education, character-building, training for citizenship and all that sort of thing seem to have been going forward by leaps and bounds in the pleasant city of Haverhill, Massachusetts, in connection with the citizens' military training camp idea. The war department has set a minimum age of 17 years for those who attend. A school committee checked up on the ages of about a hundred applicants from Haverhill and found that more than half of them ranged from 12 to 16 years old. The applica-

tions, giving their ages as 17, had been signed by the parents. Thereupon arose a tremendous furore, as reflected in the local press. Strangely enough, nearly all of the indignation seems to be directed against the committee which discovered the facts. It is none of the committee's business, none of the school superintendent's business, none of the mayor's business—for he too has been dragged into it—nobody's business at all, in fact, except that of the boys and their parents and the war department. As the war department had only the data supplied by the falsified applications, it could not do anything about it. So, according to current opinion in Haverhill, any gentleman who wants to lie about his boy's age in order to get him into a training camp is perfectly within his rights, and anyone who catches him at it and makes the fact known is a sneaking buttinski who ought to keep his meddling nose out of other people's affairs.

What Are the Camps To Teach?

ALL that most of the members of the committee can say for themselves is that they thought the applications were signed by "irresponsible persons"; if they had for a moment supposed that the lies were of parental origin, they would never have said a word. Also it is pointed out that Haverhill lacks swimming pools and tennis courts, and that therefore any boy of any age ought to be admitted to one of the military training camps which the government is maintaining at an expense of several hundred thousand dollars in the interest of preparedness. To doubt this is to run the risk of incurring suspicion of being a pacifist. Besides, other New England towns send their small boys to military training camps at government expense, under cover of parental fiction about their ages, and always have, so why not Haverhill? Now that the beans have been spilled, the only things to do about it are, first, to pour forth the wrath of the community upon those who detected and exposed the fraud, and second, to get the war department to reduce the age requirement so that the boys who have been falsely certified as qualified will actually be so. There are a

few who think that training the boys to falsehood rather outweighs the value of the training that they might get at the camp, but these voices are almost lost in the babble of protest against their unwarranted meddling with other people's business.

Toward the Centralized Control of Life

LARGE portions of America have found in the chain store an issue more absorbing than prohibition. Social ruin is foreseen for the community of modest size in the coming of this modern type retail establishment. The management of the chain store, it is alleged, has no interest in the encouragement or support of local projects. And the sons of the chain store era are forced to leave the small community to find a field for the development of their capabilities. Down with the chain store! It is not hard to sympathize with the emotion thus expressed, although it is hard to see what possible chance these local protestors—most of them retail merchants—have to stop the advance of this economically sound establishment. We do not mean this, however, as primarily a comment on the chain store. We refer to that merely as one more example of the rapidity with which modern life, in all forms, is passing under centralized control. How many Americans comprehend what is taking place? Altogether apart from the financial power which is passing into fewer and fewer hands, our technological advances are also tending in the same direction. Last month, a page from a San Francisco newspaper was reproduced by radio in Schenectady, New York, within three hours after it came from the press. The process requires further perfecting, but it makes it clear that, within a few years, it will be possible to produce a "standard" newspaper in some city, say New York, and have it marketed in every community containing radio receiving apparatus, more quickly and more cheaply than the local paper can be printed. In New York last month a gentleman who is very much on the inside of the radio industry told us that it is expected that, within two years, it will be possible to broadcast moving pictures from a central studio in New York to every theater in the country equipped with a certain type of television apparatus. Soon, the vaunted independence of our life will be nothing much but a political slogan.

Where Do the Preachers Come From?

SOME of the problems relating to ministerial supply and education are intimately connected with the facts in regard to the geographical derivation and the financial and marital condition of theological students. Conditions at Yale divinity school, which has for a long while been as thoroughly undenominational as any similar institution in the country, are representative of those generally prevailing. In his recent

annual report, President Angell quotes the results of a statistical study made by Mr. M. E. Sadler, a religious education expert with the United Christian missionary society. Divinity students at Yale average about four years older than students in law and medicine. Ninety-five per cent of them are partly or wholly self-supporting, as few students in the other professional schools are. More than one-third of them are married. Their fathers are ministers, farmers or laborers, while students in medicine and law are typically the sons of business men or professional men other than ministers. The great majority of Yale divinity students come from small colleges in the south and west, while the majority of the law and medical students come from the larger institutions of the east. These facts about the theological students in a single eastern university are probably representative of students for the ministry in general. They come from homes of something less than affluence, they get their undergraduate training in small colleges, the west and south furnish more than their proportionate share of them, they work their way, marry early, and carry their education well into the years of their maturity. These conditions can probably not be altered much by any amount of pressure or influence. They are basic facts to be taken into account in any project for improving the quality of the ministerial output.

Buying Liquor Not Illegal Under Article Six

THE Supreme Court of the United States has decided, in the Farrar case which came up from Boston, that the purchase of liquor for beverage purposes is not a crime under the Volstead act. The decision was unanimous, and the court is a good court, and there are some considerations both practical and theoretical which support the policy of going after the sellers rather than the purchasers of alcohol. Nevertheless, we think we could have written a pretty good brief in support of the opposite opinion. Farrar was indicted under article six of the Volstead act, which explicitly declares that "no one shall purchase any liquor without first obtaining a permit." The court held that this article applies only to dealers who might, under certain conditions, get a permit. It might be argued that it is absurd to suppose that the law intended to make the purchase of alcohol a punishable crime for a person who is entitled to a permit but fails to apply for one, and leave it a lawful act for one who has not even a color of excuse for even applying for a permit. It might be said that "no one" clearly excludes everybody; if the article was meant to apply only to dealers it would have been easy to say "no dealer" or "no person entitled to a permit." But that question has been settled by the court; article six does not apply to the person who buys for his own use. Or Farrar might have been indicted under article three, which makes it a crime to "transport" liquor. Unless the purchaser has his wet goods de-

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livered and placed in his cellar by the seller, the admittedly illegal act of transporting begins the instant the now legal act of purchasing has been completed.

Moral Responsibility Still Rests on Buyer

BESIDES, there is the matter of conspiracy. There can be no sale without purchase. The two constitute the two sides of a single act performed by two parties. If the sale is a crime, both parties must agree in advance and collaborate in the commission of that crime. That constitutes a conspiracy, which is defined as "an agreement between two or more persons for the performance of an unlawful act." Conspiracy is generally considered a difficult charge to prove. It does not seem that it should be so in a case like this. But if it is desirable to avoid that term, then the purchaser might be deemed an accessory before the fact, in which case, of course, the charge against the purchaser would be subsidiary to a charge against the seller in the same transaction. All of this does not impugn the court's decision in a case growing out of an indictment under article six. Legally, the object of prohibition has always been to stop the traffic in liquor rather than directly to stop drinking. Practically, it is more important for the machinery of law to be directed against those who are engaged in the business than to scatter its energies in following the trail of every thirsty citizen who buys a drink or a pint. Morally, the responsibility for the traffic rests upon those who, by buying, keep the whole business going. No decision by the supreme court or any other judicial tribunal can obscure that primary fact.

Breaking All Newspaper Circulation Efforts

CIRCULATION managers of American newspapers, who dote on bold-face advertisements celebrating the unprecedented growth of the papers with which they are connected, evidently "ain't seen nuthin' yet." The Daily Herald, of London, representing the viewpoint of the British labor party, has just set a record in circulation increase that is likely to stand for some years to come. (Yes, it even surpasses that of that prodigious infant, the Christian Century Pulpit!) About the middle of March the Daily Herald, which had been published as a party adjunct, passed under the management of an established publishing house. Its editorial point of view remained unchanged, but its business control was placed in the hands of professional newspaper makers and circulators. The circulation at that time was about 300,000 copies daily. During the first two weeks of publication under the new arrangement, this newspaper showed, after deducting all free copies, all returned copies, and an extra 100,000 to be on the safe side, a net daily average circulation of 1,058,588! In other words, the Daily Herald increased its circulation by more than 750,000 copies in

two weeks! The episode gives rise to many speculations. Does it show that, in England at least, there is a much larger public than has been thought, ready for a much more progressive journalism than has been available? Does it suggest that such a journalism cannot flourish until it is freed from official auspices? And can a paper preaching socialism secure its maximum audience only as it passes under capitalist business control?

Specially Recommended For Young Children

AN instructive illustration of how effectively the tiny tots are protected from the contaminating influence of sensational motion pictures by present censorship arrangements may be gleaned from certain advertisements in a metropolitan daily. The X theater announces a film with a luridly suggestive title, "a daring, whoopee-packed, heart-breaking epic," etc., etc., "smashing its way to unprecedented popularity"—but (or because) "restricted by the censor board to adults only." And so, since this was an advertisement of a holiday performance, the kindly suggestion is made: "Leave your children at the Y theater across the street." What then did the Y theater have to offer? See its advertisement farther down the same column: "Loving the Ladies" and, as a supplementary attraction for the children and to console them for being debarred from the X theater, "the only American-born Siamese twins, their amazing life and love secrets revealed for the first time." Specially recommended for children on Memorial day! And they wonder why so many puritanical fanatics think that something ought to be done about the movie situation.

"Papists and Other Idolaters"

THE most charitable, as well as the most reasonable, explanation that can be put upon the act of the Presbyterian general assembly in refusing to remove the ancient prohibition against the marriage of "such as profess the true reformed religion" with "infidels, papists and other idolaters," is that it was more interested in discouraging mixed marriages as practically unwise than in giving exact statement to its estimate of Catholics. So the old section three of chapter 24 still stands, with its concluding warning to the "godly" against being "unequally yoked with such as maintain damnable heresies." This language has come down from reformation days, when it seemed hopeless to expect any relations between Protestants and Catholics other than those of untempered hostility. Protestants habitually thought and spoke of Catholics as idolaters, what Catholics thought and said of Protestants is scarcely fit to print, the epithet "infidel" was freely tacked upon almost anyone who did not subscribe to the orthodoxy of the dominant church in the area in which he lived, and most diver-

gencies of theological opinion were quite naturally subsumed under the category of "damnable heresies," because it was commonly believed that people would be damned for holding them. All of which conditions have very largely ceased to prevail. Why then continue to use language which seems so gratuitously insulting to those who are, in many cases, friends and neighbors and who are conceded to enjoy a well-grounded hope of salvation? Probably for no other reason than that a majority of the members of the assembly realized the difficulties and embarrassments which frequently flow from mixed marriages, and were afraid that any abatement of the vigor of the language used in discouraging them would be interpreted as encouraging them. It is a matter of fact and experience that wide diversities of religion, race, or cultural background do increase the normal hazards of matrimony. When the diversity is in faith and worship, the result, unless one party converts the other, is either a family through which runs a line of cleavage regarding religion or one in which religion ceases to be a vital interest; both of which are unfortunate results. And married persons whose religions or lack of religion are a constant annoyance to each other more easily develop other incompatibilities. But that is no reason for perpetuating a blanket insult to all who do not "profess the true reformed religion."

The Prohibition Hearings

SUCH excitement over the prohibition situation as has been engendered by the hearings before the house committee on judiciary and the senate sub-committee on lobbying ends in nothing with the announcement of Senator Blaine that he will not press his resolution for the repeal of the 18th amendment at this session of congress. Perhaps there has been some gain from all the discussion in the sharp delimitation of the issue that seems to have taken place. The wets no longer shout for "modification"—whatever that may be. It is the repeal of the amendment which they demand, and on that clear-cut issue the fight can be joined. Nor have the dries any reason to fear the outcome. Indeed, Senator Blaine's decision to avoid a vote at least until after the election of a new congress is an admission that, with all the ballyhoo, not enough impression has been made on congress by the wets to produce even a respectable vote on their side.

The experience of the past months shows, however, how much need there is for educating the country as to the nature of the wet propaganda. By far the most significant poll that has been taken during this period of polls was the one conducted by the New York Herald-Tribune which showed the extent to which the large city newspapers have lined up with the wets. There are a few urban newspapers which are dry, but

by far the most influential part of the press is wet. Some of it is wringing wet. This is the part of the press which circulates most widely, is quoted most frequently, and employs the most highly paid and effective writers. By the mere process of choosing contents, picking between what is to be printed and what is not to be printed, or between what is to be printed prominently and what is to be printed obscurely, these papers are able to make the alleged bad conditions or unrest or political disturbance under prohibition seem just about as bad as they want it to seem. Every newspaper has to exercise these processes of choice, and the wet paper inevitably exercises them to give what newspaper men call a wet slant to the news. As long as the metropolitan press is predominantly wet, this wet slant will continue.

A second thing that the country needs to realize, as it has been brought out in the Washington hearings, is that the active membership of the wet propaganda forces is very small. The testimony of Major Henry H. Curran, president of the Association against the prohibition amendment, made that point embarrassingly clear, so far as the wets were concerned. Not only was it shown that the enormous salaries in Major Curran's organization were being paid by a little handful of extremely wealthy men, but it was shown that the total membership up to the first of this year was less than 12,000. After that, it was decided to make membership free, and the number of names on the rolls—wonderful to relate—has gone up to about 150,000! It was also brought out that the important officials of the new woman's organization for repeal are in most cases the wives, while the officers of the Crusaders, the young men's repeal organization, are the sons, of the millionaire heads of Major Curran's association. So far as this phase of wet propaganda is concerned it seems to be largely a family matter, with hardly more than a dozen families involved.

Even more interesting, and revealing, was that portion of Major Curran's testimony which showed the extent to which his association is going after millions for large subscriptions on the plea that, by repealing prohibition and returning to the state the revenues of the old distilling, brewing and licensing days, it would be possible to reduce to almost nothing taxes on incomes, both personal and corporate. One of the most revealing statements introduced into the hearing—and one that, so far as we know, was utterly ignored by the press—came from William H. Stayton, chairman of the board of the association against the prohibition amendment, and quoted Irene du Pont, largest contributor to the funds, as saying that repeal of the amendment would lift 10 million dollars off the taxes of one of his corporations. Mr. du Pont expected that the government would recoup this amount by a 3-cent tax on beer. Numbers of form letters were brought out of the files of the association to show how continuous is the appeal being made to the wealthy to support repeal as a way of escaping taxation.

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Other sections of the Curran testimony make equally illuminating reading. There was, for instance, the frank admission that, after studying a large number of plans for the control of the liquor traffic after the repeal of the 18th amendment, most of them written by directors of the association, the body had decided not to support any plan. Major Curran testified that to do so would be to rend his support to pieces! The association has therefore united to work for repeal only, since that is the only thing on which it can unite. Pierre du Pont, another of the heavy givers, submitted one such plan to the association's directors. In it he tried to substantiate the familiar claim that after repeal "of course" there is to be no return to the saloon by introducing a provision in his plan for control requiring that all liquor should be sold in package form. But he gave away the sincerity of this in a covering letter written to Dr. Nicholas Murray Butler on January 6, 1930, the significance of which is made clear when we italicize a part of the last sentence:

I believe a guaranty against the return of the saloon will be necessary. The saloon question has never troubled me much; its bad features will continue under one name or another as long as supporters are found. Mere selling, by the glass over a bar or on a table, does not cause the "evils of the saloon." However, we must reckon with conditions as they exist. It is certain that the saloon is a bugbear to many people; even prohibitionists might find a convenient step-down if a plan were offered to insure the continued abolition of their greatest and most fought enemy. If we are to act quickly we must plan to keep the saloon position where it now is. Have we not a sufficient task to provide for the orderly return of the "by the bottle" trade, *leaving the strictly retail or "by the glass" business for future consideration?*

But while there is thus to be found in the testimony of Major Curran, Captain Stayton and others who appeared before the congressional investigating bodies a rich mine of information showing the actual conditions within and behind the wet propaganda, it can hardly be said that the dries made a particularly good showing in their portion of the hearings. That was probably impossible in the hearings before the house committee, since correspondence brought out in the senate proceedings showed that Judge Graham, the chairman of the house body, was working hand in glove with the Association against the prohibition amendment to make the hearing as strongly wet as possible. The senate sub-committee, on the other hand, contained only one avowed wet. The conditions were favorable to a strong presentation of the dry position. Yet the testimony of dry witnesses, and particularly of Dr. F. Scott McBride, general superintendent of the Anti-saloon league, must be regarded as disappointing.

The press, as so often happens, seems to have seized on one incidental bit of Dr. McBride's testimony and played that up. A newspaper clipping was introduced into the hearing in which the league superintendent was quoted as having told a ministers' meeting that the body which he heads was born of God, basing that claim on its organization in a prayer

meeting. There will be those who will question whether any man ought to be held to account for anything said in a ministers' meeting! But Dr. McBride stuck by his claim, as he had every reason to do. It is a claim as easily defended as twitted, and it is hardly a matter of more than passing interest one way or another.

The real disappointment in Dr. McBride's testimony lay not so much in what he said as in what he failed to say. For several days he held a witness stand in the hearing of the nation, and during that time he made no interpretation of the prohibition cause, and no interpretation of the significance of the Anti-saloon league, which came anywhere near measuring up to the possibility of the occasion. He allowed himself to be involved in details without ever seizing the opportunity to make the main facts clear to the country. The general impression that went out, therefore, concerned the amount of money which the league is spending (it proved to be ridiculously small when compared with the total rumored by Congressman Tinkham and other wets), the sources from which this money comes, the number of unpaid subscriptions on hand, and other matters of that kind.

All of which was beside the main point. The main point was to establish the place of the Anti-saloon league in the lobbying situation. That was the reason for the whole inquiry. For months, for years, the wet press and wet propaganda in every form has been creating a picture of an irresponsible organization of blue-nosed puritanical bullies, whose agents go blustering into the offices of legislators and terrorize them into voting as the Simon Legrees of the league demand. Dr. McBride had a chance to smash this legend once and for all. He could have made it clear in every newspaper in the country that the league has no iota of influence over the vote of a single legislator, save as that legislator believes that the program supported by the league represents the wishes of his constituents. How effectively can Dr. McBride, or any other league agent, "terrorize" the legislator from New York or Boston or Chicago or any other piece of wet territory? Absolutely all the league can do in relation to any congressman, or other legislator, is to let his constituents know his record. A powerful presentation of this axiom of politics, had it been made at Washington, would have done much to clear up such confusion as exists on the relation of the church and reform bodies to lobbying. But Dr. McBride, absorbed in the minutiae of his organization's affairs, failed to give it.

However, the dry cause comes out of the furore of the hearings in good shape. The dry bills introduced to make effective the preliminary recommendations of the Wickersham commission are moving ahead. The transfer of the prohibition enforcement service from the treasury to the department of justice has been effected. Most of the other bills will pass. In fact, all of them seem sure to pass except perhaps the bill substituting hearings before commissioners for jury trials in petty cases. The vote on that will be

close. Such primaries as have been held show that dry congressmen are being renominated everywhere. The Anti-saloon league announces that not a dry congressman has been defeated so far. Major Curran testified to his belief that repeal of the 18th amendment will be secured within five years, but admitted that congress has been growing dryer and dryer ever since the amendment was adopted, and that the present congress has been the driest of the lot. He declared, however, that the farthest point toward aridity had been reached; that from this point on the drift will be rapidly toward the election of wet representatives. He may be right, but there is nothing on the political landscape, as revealed in the primaries so far held, to bear him out. But then, exuberant prophecy ought not to come hard to a man who is being paid \$25,000 a year and expenses to prophesy.

A Baptist Joke

IN REVIVING the long-forgotten controversy over the design or purpose of baptism, the Northern Baptist convention at Cleveland, O., perpetrated a solemn joke on themselves, on the Disciples of Christ, and on modern Christianity. It seems incredible that a body of Christian churchmen like the Northern Baptists, so alive in most respects to the claims of a growing fellowship among the denominations, so informed as to the effect of contemporary Christian scholarship in dissolving many of the old-time disputes, and so genial in its acceptance of the spirit of modern culture and cooperation, could dig up again the most antique weapons of theological warfare and by brandishing them anew bring defeat upon a simple, generous and cautious proposal for cooperation with another group of Christian people. Yet by a vote said to be four to one the convention declined to consider a friendly overture looking toward closer relations between Baptists and Disciples in practical Christian work. And the reason alleged for this unfraternal action was that the Disciples believed that forgiveness of sins takes place after baptism, while Baptists hold that it takes place before baptism!

It is hard to imagine that any reader having learned from the above paragraph that this editorial is to treat of this subject will have interest enough in it to read further. In this he will share the mood of the writer as well. So far behind have such controversies been left that, prior to this latest convention of the Baptists, the use of editorial space for a discussion of the design of baptism was unimaginable. Among most Baptists and Disciples the dispute has been allowed to atrophy, both groups contenting themselves with the recognition of baptism as either an act of obedience to Christ or of conformity to an institutional requirement, without emphasizing any particular theory as to its position in the experience of salvation.

This practical attitude toward the whole subject was once neatly hit off by some one who reported a conversation with Mr. Lloyd George, the British statesman. Mr. George was brought up as a member of the Disciples communion, and still keeps his fellowship with the conservative congregation of that faith in Criccieth, Wales, although in London he affiliates with the Baptists and is generally reckoned as a Baptist. In the conversation referred to he was drawn into a discussion of the distinction between the Baptists and Disciples. He said it all hinged on the translation of a little Greek word, *eis*. One side says it means "unto." The other says it means "on account of." "It is tremendously important," he continued, "and I would willingly die for my conviction in the matter." Then he paused, reflectively. "But for the life of me," he added, a puzzled expression on his face, "I cannot recall which side I am on."

No doubt the raising of this issue in the Baptist convention found many, if not a majority, of the delegates in Mr. Lloyd George's predicament. But by the time Professor Anderson had presented his minority report they knew what side as good Baptists they had to be on. For he led them to the brink of a terrifying chasm of whose existence they previously had been quite unaware, and showed them the host of Disciple "sacramentalists" on the other side.

It is to laugh!

And now that the delegates have returned to their homes and their churches, and taken up again the work of Christ in neighborly fellowship with Congregationalists and Methodists and Presbyterians—and Disciples—they must be seized with an irresistible impulse to laugh at themselves as the victims of a huge joke. For whatever else is true of the place which Baptists give to baptism, it is generally held by them to be a condition precedent to church membership. In this there is no difference between themselves and the Disciples or any other of their Christian neighbors. And after all, this is the only point at which there is any human responsibility in the matter. Whether God extends forgiveness before baptism, or afterwards, is none of our human business. By general consent both Baptists and Disciples have relegated the controversy over the priority of baptism or salvation to the limbo of forgotten things, things in which they are no longer concerned.

But the Cleveland action not only showed Baptists what side they are on; it also showed the Disciples where they belong. The joke is on them, too. They will be astonished to find themselves classified with Roman Catholics as believing in baptismal regeneration. No group of Protestants more closely hugs the notion that it is not sacramentarian than do the Disciples of Christ. Of course, the present generation of Disciples will be astonished to find that they are sacramentarians, because they are wholly unfamiliar with the dispute upon which such a characterization rests. They rarely hear a sermon on baptism, and when they do it deals with the mode of baptism, in

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respect to which Disciples and Baptists are agreed. Almost never does a present day Disciple minister preach on the design of baptism. The subject has quite fallen from consciousness, as indeed it has fallen from Baptist consciousness also. There are too many difficulties in the way of persuading modern people to be baptized at all—whether “for” the remission of sins, or “on account of” the remission of sins—to leave any place for a consideration of the nice academic point as to just when God extends his forgiveness.

It is only those whose memory extends back into the framework of a theological system with which our generation is no longer familiar who have any consciousness of a difference between Baptists and Disciples on this question. But even so, it is not fair to recall that chapter of history without also recalling the fact that vigorous and ingenious arguments were put forward by the Disciples to distinguish their position from the doctrine of baptismal regeneration. The editor of *The Christian Century*, who is a Disciple, can bear personal testimony as to the kind of reaction the Disciples will make when they discover that the Baptist convention has classified them as sacramentarians. Some seventeen years ago he was guilty of writing a book on baptism* in which he developed the thesis that baptism had real efficacy in the experience of salvation. The thesis was based squarely upon the New Testament and also upon the facts of Christian experience. The book was quite popular among Methodists, Presbyterians, and others, and even some Baptists, but was hotly repudiated by the Disciples!

Professor Anderson whose minority report was adopted by the convention is himself a recognized critical New Testament scholar, but his argument in this instance was based upon the old-fashioned proof-text method of dealing with the scriptures. He utterly ignored the fact, recognized by New Testament scholars, that New Testament writers did hold more or less sacramental views of the efficacy of baptism; and that the Disciples, in the days when they could, perhaps, plausibly be charged with holding sacramental views were more loyal to the letter of the scripture than were the Baptists. Dr. Anderson's lapse into the proof-text method of controversy got him into a ludicrous embarrassment. When his dissenting report was published several weeks prior to the convention, the resolution which he offered was formulated so as to decline the proposed cooperation with the Disciples “so long as they hold to baptism for the remission of sins.” Thereupon, an editorial note appeared in *The Baptist*, of May 1, as follows:

“Peter, in Acts 2:38 says, ‘Repent and be baptized. . . for the remission of sins.’

“The Disciples ‘hold to baptism for the remission of sins.’

“Northern Baptist Convention: ‘This convention respectfully and affectionately declines to recommend said unity of pro-

gram with the Disciples so long as they hold to baptism for the remission of sins.’ (Minority report.)

“Is that just the state in which Baptists desire to leave the subject?”

Evidently the Baptists, including Dr. Anderson, were unwilling to leave the subject in just that state, for when the minority report was presented on the floor of the convention the language was changed to “so long as they hold to their traditional view of the relation of baptism to salvation.”

We do not propose to discuss here the merits of this obsolete controversy. But we cannot restrain an expression of amazement that a critical scholar of Professor Anderson's standing should have allowed himself, under stress of an *ad hoc* apologetic, completely to abandon the historical method of interpretation to which he is accustomed and to fall back upon the authoritative proof-text method. But even so, his uncritical use of the scripture might have been condoned if he had shown any disposition to define such concepts as salvation, regeneration, sacramentalism, forgiveness of sins, etc., and especially baptism itself. Instead of bringing these terms over into the framework of vital present day thought he allowed himself to be pulled backward into the world of a hundred years ago, and to present the issue as if nothing had happened since to modify its terms. Had he used these terms with the richer meanings which they have for modern theology he might have found that ground of unity on this very issue to which both Baptists and Disciples have been steadily moving for many years.

One cannot help reflecting upon this episode as a dramatic illustration of the way in which religious prejudice is frequently exploited in behalf of purposes which a religious organization does not care overtly to confess. In this case it is clear that the Baptist denomination was not morally ready to undertake the practical responsibilities of assimilating their organized work with that of another denomination. It may or may not have been expedient to add to the complexities of which Baptists, like all Protestant denominations, are acutely conscious in these days, the uncertainties of a great adventure in cooperation with another group of Christians. Yet it would hardly do frankly to avow such timidity. The strategy, therefore, was to rationalize the course they were determined to follow by conjuring up a plausible reason for not following the alternative.

It is easy to believe that the really determinative consideration was not the one solemnly alleged, but certain practical interests of the denomination which found a casual voice in the discussion.

The cat was let out of the bag by one influential leader who said: “Adoption of the majority report would weaken our denominational loyalty and affect the raising of our budgets for several years to come.” Undoubtedly it would! Any proposal looking toward closer cooperation across denominational lines carries with it the weakening of that thing called “denomina-

*“The Meaning of Baptism,” by Charles Clayton Morrison. *The Christian Century Press*, Chicago. Unfortunately (?) the book is now almost out of print.

tional loyalty." That is one of the implications of Christian unity. And so long as Christian people are unwilling to translate their denominational loyalty into the higher virtue of loyalty to Christ and his body, the church, they will seek for all kinds of alibis by which to rationalize their unwillingness.

And the most available of these rationalizing devices is the appeal to prejudices formed under historic circumstances which no longer exist. In this Baptists are not different from other denominations. Perhaps the Disciples would have done no better if the proposal had come to them first. But the truth is that as these two denominations exist today there is no Christian reason why they should not cooperate, and not merely cooperate, but be one body. You have to go back into ancient history to find a significant difference between them. And in doing so, it is necessary to reconstruct the whole setting in which that difference once presented itself in order to give it the semblance of reality now. But the difference thus conjured up is strained, artificial, fictitious. Yet its presentation excites old prejudices. The Cleveland convention was a far-away echo of the debates on the design of baptism which Alexander Campbell held with distinguished Baptist leaders a hundred years ago. It was there and then that the mould of memory was set.

That mould is hard to break. The facts of a growing experience do not seem to break it. New insights and outlooks may be achieved, new interests set up, new fellowships established, and a whole new shift of thought may have taken place, but that memory-mould persists. Down the years it carries ancient hostilities, now transformed into prejudices and suspicions which blind the eyes so that Christian people cannot look upon the realities. Instead of facing realities, they do as the Cleveland convention did: having passed the unfraternal resolution against cooperation with the Disciples, the Baptists sang lustily: "Just as I am, without one plea!"

Whoever announced that hymn was prompted by an impish inspiration. Baptists are not just as they are! The Disciples are not just as they are! Not one of the Christian denominations can say of itself, "Just as I am." They are all changing. The old differences are exotic in our new world. To drag them in is to desecrate them. They were once full of the juice of reality. Let them abide in the soil of history where they belong. Meanwhile let Christian people go about their Master's business!

Trilliums

NO WONDER trilliums glow in the dusk—
Each in its scone of a brown bulb's husk—
Like candles, votive-tall and white;
No wonder they give a holy light,
For didn't God fashion the candlesticks
And hold the spill to the waiting wicks?

ETHEL ROMIG FULLER.

The Mail

A Parable of Safed the Sage

I SPENT certain days in the home of one of my sons, where there be three small Grandsons of mine, all of them with Black Eyes and hair. For of my Grandchildren are three with Red hair, and two with Brown hair and two with Tow hair and three with Black hair.

And I receive much Mail, which is both a Satisfaction and a Burden; for it requireth no small fraction of my day to answer my Letters.

Now my son receiveth his Business Mail at his office, and that which cometh to his house is not great in volume, whereas mine own Mail that had been forwarded unto me was of Considerable Bulk.

And the first day the children were pleased that their Grandfather received so much.

And the next day they were rather solemn about it.

And the third day I had an armful of Mail, and the family had none.

Then were my grandsons Sorrowful, and they said, We receive no Mail since Grandfather came, for he receiveth it all.

Now I laughed at this, but I observed that there was some point in it. For it would have done little good to say to them, Ye have as much Mail as would have come unto you had your Grandfather not been here. For even if they had understood it so, still would they have been conscious of a Painful Contrast.

And I meditated, and I considered that in Human Society the sorrows of those who Have Not of the Good Things of Life find their chief Aggravation in this, that there be others whom they see who Have.

For in a Community where no man owneth or driveth an Automobile, no man doth covet one; but the first man who buyeth a Ford becometh an object of envy. And in a community where no man owneth anything more than a Ford or a Chevy, no man craveth anything better till some one man buyeth a more expensive car, and then do all men, not to say women, desire a car that costeth more money.

So the psychology of my Grandsons is not strange in human life. The value of the Shekel in my pocket is derived from the fact that some other man hath no Shekel, and will shovel Coal into my Cellar or Snow from my walk or Earth in my garden for my Shekel; and when my Shekel hath been spent I must find a way to procure another if I desire that more Snow or Earth or Coal be shoveled.

Wherefore did I procure some Picture Postal Cards and mail them unto my Grandsons, that they might have mail as well as I. And they were no longer troubled, nor did they covet mine, nor have the Labor of answering it.

And when I establish an Utopia, I shall not seek to Equalize the Mail deliveries of all mankind, but I shall endeavor to see that all have a Reasonable Share of Life's Good Things.

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Gandhi Converts a Missionary

By W. E. Sikes

PERHAPS I ought to make clear first of all, however, that Mahatma Gandhi is against all conversion from one religion to another; and that he has repeatedly urged missionaries to banish even the desire to convert others from their hearts. In his eyes this practice is nothing more nor less than proselytizing, and it involves very often a mere transference of religious labels without any real change of life. Therefore I owe an apology to him if I seem to infer that he has done to a Christian that which he condemns Christians for doing to Hindus. But inasmuch as he is probably the greatest spiritual figure in the world today, and he is the center and source of spiritual ideas which have influenced countless lives, I write this record of what he has meant to me, as a tribute and a testimony to the way in which he has converted me—not to Hinduism—but to a deeper and a purer view of Christianity than I have ever known.

I went to India in November, 1923, with my life inspired by the memory of Student Volunteer associations in college, and my mind trained and enlightened in modern religious ideas by four years of theological study. If I did not have quite the ambition which Captain John Smith declared was the first duty of Virginians in his day, viz., "To preach, baptize into the Christian religion, and by the propagation of the gospel to recover out of the arms of the devil a number of poor and miserable souls, wrapped up unto death in almost invincible ignorance," I am frank to confess that my chief purpose in going to India was twofold. First, to convert as many non-Christians as possible to Christianity, and secondly, to help to develop in every honorable way a church which should be in communion with others of the west; a visible body of believers who would have in their fellowship a salvation which could not be possessed in the truest sense by any without the pale.

Influence of Five Years

For five and a half years I worked in a small district as an educational and evangelistic missionary, and from time to time I had an opportunity to travel through the northern part of India, to meet all classes of people and to observe something of the life they were living. My first impressions of the prevailing superstition, the ignorance, the poverty, and the moral and spiritual need of the mass of the population were confirmed by all my observations. And yet when I sailed again from Bombay in March, 1929, I could not help but realize that a great change had taken place in my thought since my arrival in the same city, and that two factors were responsible for this change.

First, it was evident to me that the rising tide of national feeling that is so evident on every hand today has a right to appeal with pride for its justification and support to a past that is one of the most glorious in the history of the world. Some years ago H. G.

Wells astonished many readers of his Outline of History by naming Asoka as one of the greatest rulers who ever lived. And yet he is only one among a number of mighty rulers in the history of India, whose names it is safe to say are practically unknown except to a few scholars in the west. The Indian can point with pride to the eras of the Mauryas and the Guptas, when culture and civilization of a high degree were widespread in India, and these were times when a large part of Europe was the home of barbaric tribes.

The Mahabharata and the Ramayana are epic poems, worthy to rank with those of Homer, and it is to the credit of India that they are much more popular and better known among the mass of the people than the Homeric works are in Europe. Finally, in the sphere of religion, where the Indian genius has found its most congenial field, the intelligent Indian feels that in the Vedas, the Upanishads, and above all in the Gita, India has a treasure that is unsurpassed by any other country in the world.

Pride in India's Present

In the second place, I have learned that the modern Indian does not need to confine himself to the past for the sources of his pride and hope in the future of his country. In this present age India has every reason to be proud of the men and the women who are more and more coming into prominence as the leaders in the renaissance of the motherland. The members of the Servants of India society are often praised for their devotion in the service of the life of the people. The reform movements, like the Arya Samaj and the Ramakrishna mission, display oftentimes a noble ideal of self-sacrifice in the redemption of society. Politicians like the late C. R. Das and Lala Lajpat Rai, and the Nehrus, father and son, have no superiors in any other land for patriotic service and love of country. Scientists like P. C. Ray and Sir J. C. Bose have made contributions of permanent value to knowledge, while Mrs. Sarojini Naidu shares with Rabindranath Tagore the highest realm of poetic renown. But unique among them all, there is the figure of Mahatma Gandhi whose fame has spread throughout the world because he stands supreme for his greatness and genius of soul.

When I had come to appreciate such facts as these I understood why a high school boy had said to me in my first class, "Sir, why have you come here?" He was only expressing the thought of many Indians today that it is little short of impertinence for missionaries to come to India. Indeed, the full weight of this question can only be realized by remembering that everything in the two factors mentioned has arisen within the non-Christian society. These leaders of modern India derive their inspiration and genius very largely from their ancestral faith and cul-

ture. Mahatma Gandhi stands before the world as the epitome of all that is Hindu, and however much he may have felt the undoubted influence of Christ and the sermon on the mount, this is what he himself has said about the inspiration of his Hindu faith:

"I find a solace in the Bhagavadgita, in the Upanishads, that I miss even in the sermon on the mount. When disappointment stares me in the face, and all alone I see not one ray of light, I go back to the Bhagavadgita. I find a verse here and a verse there, and I immediately begin to smile in the midst of overwhelming tragedies—and my life has been full of external tragedies—and if they have left no indelible scar on me, I owe it all to the teachings of the Bhagavadgita."

Problems from Gandhi's Hinduism

Confronted therefore with such facts and questions, two problems arose in my mind.

First, since Mahatma Gandhi may be taken as the finest flower, for this generation at least, of the Hindu genius, what are the spiritual values in his life that have come from Hinduism, and have also made such a tremendous appeal to spiritually-minded people all over the world?

Secondly, if these values from Hinduism are capable of creating such a unique personality, ought we not to recognize the worth of these values in Hinduism itself, and should we not endeavor to conserve and foster them in place of attempting to change them in favor of others? (The wider implications of these questions will be seen at once if we substitute any other great faith and culture for Hinduism in them.)

When we consider the first problem, it seems to me that the essential feature of Hinduism, and of Mahatma Gandhi's life as a Hindu, is an uncompromising and a relentless search for truth. He describes his autobiography as "The story of my experiments with truth," and it is probably no exaggeration to say that he is the only world figure who could speak of his life in such terms. It is a fact of no little significance that no one in the Christian world can compare with him for the devotion he has displayed in seeking the truth.

Tolerance

Furthermore, it is because Mahatma Gandhi thinks of religion in terms of an endless search for truth that he is probably the most tolerant of men today. It is only those who think they have found the truth who present the spectacle of persecution and intolerance to other men. Those who seek, welcome truth from every side and hail all other searchers as friends and helpers in the eternal quest. In his ashram at Sabar-mati Mahatma Gandhi has representatives of different castes and different religions, and everyone who comes in the right spirit is welcome there. I do not forget that this breadth of outlook may well be compared to "a night in which all cows are black," but I agree with him that we should all be better Christians if we had more of the love for truth and the ardent

welcome for its appearance wherever it may be found.

Mahatma Gandhi has done more than any other to convert me from the closed mind and the finished faith, by showing me the joy of the open mind in the infinite search for truth.

"Swadesh" and Missionary Motive

In the second place, Mahatma Gandhi has converted me to his doctrine of "swadesh"; which means in brief that one can only attain the truest self-realization for individual or for nation by the development of that which lies within, and never by the imposition of anything from without. In my work in India I soon learned to my great surprise and disappointment that a clear demarcation existed between the non-Christian and the Christian groups. To all intents and purposes, the latter was really another caste in process of formation, and its distinguishing features were foreign names, foreign clothes, foreign modes of worship and foreign support. But worst of all, there was a habit of mind which in governmental relations the Indian refers to as "slave mentality," but in our connection it refers to a practice of dependence on foreign standards and customs rather than Indian ones in many affairs of life.

But while this is the implication of "swadesh" for India, Mahatma Gandhi has pointed out that it has its bearing on the country from which missionaries are sent as well. What would be our attitude toward missionaries sent to us from China or Afghanistan? And yet while we would probably tell them to return to their own lands, let us remember that the educated Indian wonders also if we ought not to keep our missionaries at home. In America fifty per cent of the people are said to be unrelated to the church, and if an American can write unpleasant stories about "Mother India," it is equally possible for Indians to tell their people about America's mounting divorce rate, seething race hatreds, and a crime wave that is unsurpassed even by so-called heathen lands. As I write these lines I think of the reports of the riot in Sholapur, India, and of the many friends who have told me that I was fortunate not to be there during these turbulent days. And yet the same paper tells of another riot in Sherman, Texas, where passions were displayed that were just as dangerous as any in India. We may pardon the Indian who asks if missionary work might not be as necessary in America as in India.

And so I confess myself converted by Mahatma Gandhi's doctrine of "swadesh," for it means to me that there is little justification for sending missionaries abroad, unless at the same time we are more in earnest about exemplifying our religion at home.

Love of the Poor

Then in the third place I owe Mahatma Gandhi an insight into an essential mark of true Christianity. In his life and thought he has shown that a passion for the welfare of one's fellow man is not restricted to the confines of Christendom, and C. F. Andrews has

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recently pointed out that his interest and concern is more and more centered on the service of the poor people of India. He is the implacable foe of Britain because that country represents to him the forces that have systematically exploited the people of his motherland. He thinks of India as the helpless fly, caught in the web of economic imperialism, and he sees the results in the millions around him who have not enough to provide their daily food. For this reason he places the spinning wheel in the forefront of his program for economic salvation, and as a gesture of protest to the world he has recently called attention to the salt-tax by breaking the law which has taxed the food of the poor. The economists may argue as to profit and loss in the account between Britain and India; let us remember Mahatma Gandhi as the friend of the poor. And lest we think that all his criticism is directed against the foreigner, we would do well to recall that no one has ever spoken to his own people as he has done with regard to the crime of "untouchability," and though he may be unpopular with some elements, the mass of the people adore him because he is the truest friend they have.

Non-Violence

Finally, there is no part of the thought of Mahatma Gandhi which it is more difficult for the modern Christian to understand and appreciate than that which is expressed by the terms "ahimsa" or "non-violence," and "soul-force." If any proof is needed to show how far we have drifted from early Christian thought, it is provided by the fact that these great conceptions are dismissed as visionary and impractical, and Mahatma Gandhi is labeled by one English writer as "a dreamer and a humbug." And yet the apologists of the early church loved best of all the interpretation of the life and death of Jesus which they found in the 53rd chapter of Isaiah, and it would not be too rash a surmise to hazard that they would apply the same interpretation to Mahatma Gandhi. Our different attitude toward such a method of meeting life's problems is shown very clearly by the commendation which a popular columnist recently gave to strikers in this country, who gained their ends by dynamite, and not by non-violence or soul-force.

Moreover, it is most important to remember that this method of non-violence and soul-force has actually achieved success on more than one occasion, when physical force would have certainly failed. In South Africa, at Vryburg in Transvaal, and at Bardoli in the Bombay presidency, the authorities have had to come to terms with organized passive resistance; but in every case success was won only by disciplined sufferers who were ably led and were willing to endure any privation for their cause. The great campaign of 1920-21 in India was lost because of the lack of discipline and self-control, but nevertheless we have the word of Lord Lloyd, the former governor of the Bombay presidency, that passive resistance had al-

most paralyzed the government. What can the authorities do when such a method is employed against them? They would welcome a trial of force, for there can be but one issue then; but can they use machine guns on inoffensive people? And if they try to sell them out of their homes, what if thousands of them remain where they were? If anyone is inclined to laugh at these methods let them at least remember that it is this and this alone which has saved India in recent years from bloodshed and violence between European and Indian, and that no man has stood in the breach to prevent such a tragedy with more courage and more authority than Mahatma Gandhi.

Perhaps we shall never understand or appreciate these ideas until we see them exemplified by some of our own people, who follow this method of non-violence and soul-force and refuse to resort to force of any kind. It is true that we have the Quakers and Tolstoy, but why have they never been taken seriously by the Christian world? We know that Mahatma Gandhi was profoundly influenced by the ideas of Tolstoy, though he also reminds us that the great conception of "ahimsa" was formulated in India centuries before Christ lived on this earth. And so we return once more to our second problem, for we remember that Mahatma Gandhi is essentially a Hindu, and he claims that all these characteristics of his life are but the perfect flowering of the Hindu genius in the garden of the soul. Our question was, "If these values from Hinduism are capable of creating such a unique personality, ought we not to recognize the worth of these values in Hinduism itself, and should we not endeavor to conserve and foster them in place of attempting to change them in favor of others?"

The Judgment of Troeltsch

Our answer is found in the words of the noted German scholar, Troeltsch, who wrote on this very problem just before his death in 1923: "Missionary enterprise has always been in part simply a concomitant of the political, military, and commercial expansion of a state or nation, but in part also an outcome of the religious enthusiast's zeal for conversion. The former aspect is exceedingly important as a factor in human history, but is irrelevant in the present connection. The latter aspect on the other hand is intimately connected with the claim to absolute validity. But here we have to maintain in accordance with all our conclusions hitherto, that directly missionary enterprise must stand in quite a different relation to the great philosophical world religions, from that in which it stands to the crude heathenism of smaller tribes. There can be always only a spiritual wrestling of missionary Christianity with the other world religions, possibly a certain contact with them.

"The heathen races, on the other hand, are being morally and spiritually disintegrated by the contact with European civilization; hence they demand a substitute from the higher religion and culture. We have a missionary duty toward these races, and our enterprise is likely to meet with success amongst them;

although Christianity, be it remembered, is by no means the only religion which is taking part in this missionary campaign. Islam and Buddhism are also missionary religions. But in relation to the great world religions we need to recognize that they are expressions of the religious consciousness corresponding to certain definite types of culture, and that it is their duty to increase in depth and purity by means of their own interior impulses; a task in which the contact with Christianity may prove helpful to them as to us, in such a process of continual development from within.

"The great religions might indeed be described as crystallizations of the thought of great races, as these races are themselves crystallizations of the various biological and anthropological forms. There can be no conversion or transformation of one into the other, but only a measure of agreement and of mutual understanding. . . .

"A truth which in the first instance is a truth for us, does not cease because of this to be very truth and life. What we learn daily through our love of

our fellow men, viz., that they are independent beings with standards of their own, we ought also to be able to learn through our love for mankind as a whole; that here, too, there exist autonomous civilizations with standards of their own. This does not exclude rivalry, but it must be a rivalry for the attainment of interior purity and clearness of vision. If each racial group strives to develop its own highest potentialities, we may hope to come nearer to one another.

"This applies to the great world religions, but it also applies to the various religious denominations, and to individuals in their intercourse with one another. In our earthly experience the divine life is not one but many. But to apprehend the one in the many constitutes the special character of love."

Thus in conclusion, from a point of view where such diverse figures as those of Gandhi, the Hindu mahatma, and Troeltsch, the German scholar, come closest to each other, we may believe that the final word between them belongs to Jesus, and that missionaries may be sent and received in his name if they speak and live their truth in respect and love.

Religion and Non-Religious Education

By Samuel H. Miller

EVEN though our school system is strictly non-religious, due to the separation of church and state, it does have its religious implications, and no one interested in the future of Christianity can ignore them. No effort of our modern state is more spiritual than the development of personality by the daily training of multitudes of its children. Nor is it an accident that the great religious leaders of the race—Jesus, Buddha, and Confucius—are known to us as teachers. Education and religion, whenever they function vitally, are inextricably intertwined. But both education and religion have been institutionalized, with the result that we develop them separately and think of them differently. And youth, now thrust into one and then into the other, learns naturally enough to "compartmentalize" them in his life. Out of such a separation come several factors of serious religious import, and not the least among them is the insidious influence of the separation itself.

Growing Dizzy on Sacred Things

To wall religion up within one segment of the circle of life not only limits it but subjects it to an artificial "solitary confinement." Instead of progressively permeating all the interests of life, thereby gaining as well as giving stimulus and value, it runs its little circumscribed orbit of "sacred things" and grows dizzy and weak. It thus becomes a "Sunday complex" with

little effect upon weekday conduct, or an emotional experience with no practical activities, or a creedal certainty without living influences, or an ecclesiastical membership without spiritual resources. Under such conditions it is little wonder that controversies arise concerning the function of religion in the field of politics or science or industry. Anything that makes religion less than the spirit of the whole, the integrative principle of unification or the dynamic motive of control, robs it of its potential abundance.

Yet this very thing is furthered, not merely by our separation of institutionalized education and religion, but by our insistence that all religious facts be excluded from the curriculum of the school. Surely if education means anything, it means an acquaintance with the experience of the race—with the rise and fall of ancient civilizations, the make and break of nations, maritime and military exploits, economic changes, geographic exploration and scientific discoveries. Surely if it has to do with these things it has to do with the experiences which have effected the greatest changes and created the distinctive characteristics of the great civilizations of the modern world. Those experiences were religious! No one can understand America or Europe and their present modes of thought and customs without understanding the Bible and Christianity. Buddha Gautama is the key to the thinking of India and Confucius to the ways of

China. To omit them not only robs religion of its rightful place, but also disregards one of the strongest factors of history and life. Such manifest exclusion of historic fact from an educational curriculum unbalances it and at the same time adds another cubit to the wall separating religion and life.

Inevitable Comparison

A second implication becomes immediately evident, for as soon as separation is recognized, a comparison is inevitable, and to compare our educational training in the school and our religious training in the church, throws into marked contrast certain plain differences. Compare a five day program of five hours each with a one day program of one hour, and the result is an immediate question about the relative importance of the two. Add to that the care with which school teachers are trained and chosen for special grades of work as against the haphazard coaxing of any willing person, intelligent or otherwise, to "take a class" in the church school; or put the splendid equipment for every kind of work in secular education alongside the barren basement barracks and crowded noisy auditoriums of the church; or consider the earnestness of the parents in desiring an education for their children expressed in their solicitude for promptness, lesson preparation, high grades, and promotion in contrast to their lackadaisical indifference toward religious training as to who the teacher is, what is taught, or even whether the child attends or not. We are glad to pay millions in taxes for secular education while we give the church pennies for religious education. The upshot of the whole matter leads a reflective child to consider religion to be relatively negligible. Surely what can be taught in a half hour on Sunday does not measure up in importance to that which takes five days of five hours each. Or it must be mysteriously "catchable"! Thereupon it becomes a strange and seemingly abnormal experience. Either unimportant or abnormal—a stigma in either case.

Authority vs. Experiment

When one begins to delve further into these two systems it becomes apparent that the general approach to knowledge usually differs. In the church school, the authoritative attitude is still largely maintained, based on the Bible, tradition, church or the "I-say-so" lecture of the teacher, while in the secular school the experimental method is permeating all branches of study. The former is autocratic and provokes for the most part mere mental assent, while the latter is democratic and tends toward individual experience. The difference between church and school is the difference between lecture room and laboratory. We are just beginning to realize that our church schools ought to be laboratories where certain moral and spiritual realities may be tested and experienced. Certainly the experimental attitude cannot be taught five days a week without affecting the pupil's attitude and reaction when he attends the church school session.

Youth has coined a very significant phrase, significant not merely because it describes the experimental background of their study but their mood as well: "We'll try anything once!" But the church doesn't ask youth to *try*. She wants youth to believe, to accept, to acquiesce! If ever we had an opportunity to demonstrate the livableness of Christianity, the reality of its moral principles, the actual consequences of its spiritual hypotheses, it is now while youth is in the mood to experiment, dangerously if need be, to find unshakable foundations for noble living. World peace ought to be tried! Forgiveness ought to be tried! Brotherliness ought to be tried! Christian home life ought to be tried! Intelligent worship ought to be tried! Man-centered industry, world-serving commerce, and unselfish statesmanship ought to be tried! Theorists aplenty in these fields, noisy priests of vocal righteousness; we need consecrated pragmatists, experimenters who will actualize these religious hypotheses in human relationships. The tragedy of it all is that we still place a premium on creedal certainty, ecclesiastical authority, and superficial cocksureness at the expense of a vital experience and moral convictions. Experimentalism with its amazing achievements and its increasing use in the education of our children is bound to exert an influence of far-reaching effect in religion.

Facts Mold Religion

A fourth implication of interest to religionists comes from the factual material itself used in the educational process. The delusion that we could learn things about the external world without influencing our religion soon collapsed. The tumult caused by the evolutionary hypothesis is evidence enough that with all our separating of church and state, we cannot separate education and religion. What a man thinks about the universe and nature will make a difference in his ideas of God and man. The philosopher may cognitively separate the two realms, but for the "man in the street" with sundry traditions and facts picked up at random or inherited through folkways, there is no division. Facts, regardless of their classification, have religious import because religion always strives to face reality as a whole and integrate it into unity. If the inherited traditions or the new facts do not fit together either the one or the other must go, and of course it is usually the former. Little wonder that we are being warned that a child should never be taught what it will necessarily have to be untaught.

Yet while the church has been so disturbed about the religious effect of scientific fact, it seems peculiarly blind to the moral effect of much of our history teaching. Political dogmatism and patrioteering, national self-righteousness and barbed innuendoes for other nations, make their impression upon children's minds not yet trained to mature discrimination. If we sow the seeds of misunderstanding, no matter how proud our gestures, we must reap the ugly harvest of prejudice. If we teach the glory of war, we must expect

immature youth to picture it gloriously and to play ambitiously with its instruments of torture and death. We can talk of peace until doomsday and it will be of little avail until we get the right slant on war in our books of history and see it as it is. We can preach about brotherhood till kingdom come, and it too will be a farce unless we can teach our youth to appreciate the good and the true in all races and in all nations. Facts, historic, scientific or otherwise, have their moral and religious effects.

Need of Integration

Finally one cannot pass by the religious problem involved in the use of such factual material. We have reaped a whirlwind of nervous disorders, insanity and even death, not to speak of moral and spiritual confusion, because we have accumulated knowledge without wisdom, power without control, facts without a scale of values for judgment, an understanding of natural laws and relationship without adequate training in social responsibilities, multitudes of contacts with life's realities but no integrating principle of unity. No wonder we have gone to pieces—we are trained in pieces!

Schools are concerned primarily with the intellectual approach to life, but we cannot escape the fact that the emotional attitude by which life is evaluated and made meaningful or meaningless is just as important. Here, surely, is another door through which the church might enter to do a mighty work of pioneering in the training of emotional and moral attitudes. The way cries out for very emptiness. As

Dewey says, "Man has never had such a varied body of knowledge in his possession before, and probably never before has he been so uncertain and so perplexed as to what his knowledge means, what it points to in action and in consequences." While education is training youth to be intellectually honest to truth, and is more and more endeavoring to inspire the appreciation of beauty in art and literature, the wide realm of the right use of knowledge and the wise adjustment of emotional attitudes toward life remains an unchallenged citadel. If we cannot supply an emotional discipline for creating a healthy happiness and a moral motive capable of directing the vast power released by our intellectual fact-gathering, we will have failed modern civilization at its point of greatest need. Emotionally and morally, the world will wallow until it sinks to suffocation in the slough of sickening cynicism. The "gates of hell" will have prevailed!

Surely no mean task is thus implied by the conditions of our non-religious school system. Religion walled up and grown stagnant in its own little pool; its seeming unimportance when compared to educational thoroughness; its easy dependence upon authority and unrealized ideals compared to the experimental approach to all hypotheses of reality; the moral and spiritual effect of factual material in itself non-religious; and the increasing necessity of an emotional and moral dialectic to balance our intellectual training! Everyone of these trumpet-calls will demand a prophetic venture. The soul of growing youth is in the balance.

VERSE

Notre Dame

APPROACH it humbly . . . stone so cold as this
Must be a shelter for the holiest fires,
Distilled epitome of high desires,
Religion's body is this edifice;
And even cringing wretches it inspires,
Convicted inwardly of artifice,
To kneel in guilt, the very stones to kiss,
And lift their faces toward their lofty spires.

And if man penance felt, but lacked the light
To guide his new-purged self to nobleness,
Or lift his fellows to a grander height,
Oh, blame him not, but your own fault confess.
That, seeing truth, you felt no deep surprise,
But looked the other way, or closed your eyes!

MYRIAM PAGE.

Disillusioned

THROUGH years our minds have wrestled—and
how vain!—
With age-old doctrines, born of argument.
The years have left us bitter, spirit-spent.

For our stupendous toil, how little gain!
The Holy Word, which came to guide our way,
Has been an anvil for our mighty thought!
Its living truth, by suffering prophets bought,
Has long been lost amid the critics' fray.

How foolish we! O Man of Nazareth,
Who talked with peasants of the lily's charm,
Who took the little child upon your arm,
Return and save us, Master, from this death.
Speak to our hearts, as once by Galilee,
And bid us, heavy-laden, follow Thee.

THOMAS CURTIS CLARK.

Bread

THE night in which he was betrayed
The Son of Man took—bread.
No palliative sugar plum
On which he might have fed
Sufficed for necessary strength
That night of victory.
When life gives only bread to eat,
Is it preparing me?

ELINOR LENNEN.

JUNE SURVEY OF BOOKS

Rebuilding the House of Faith

AN EMERGING CHRISTIAN FAITH. By Justin Wroe Nixon. Harper & Brothers, \$2.50.

THE WIDELY known minister of Brick Presbyterian church, Rochester, N. Y., raises in the present volume some very pertinent religious questions. "Why are we so confused in our religious thinking when our fathers were so sure?" "Why worry about any religious belief at all?" "Is religion outgrown?" "Can the church create, absorb, or tolerate a new religious mind?" "What might be the positive content of a modern Christian faith?" "Can we believe in God?" "Is God lacking in power, or goodness, or both?" "Can a positive and worthy faith survive our mechanized civilization?" Candor, clearness and sincerity—qualities that never fail to appeal—characterize the author's treatment of these and many similar queries. No attempt is made to minimize the seriousness of the present religious situation, to underestimate the bigness of the task of readjustment, or to sidetrack the difficulties involved. It is the message of one who has obviously been compelled to wrestle with formidable perplexities, fighting his way step by step to more satisfactory vantage ground. He wishes to share his insights with those baffled by the factors responsible for his own struggle. Incidentally, too, he hopes to contribute to the emergence of tomorrow's faith.

As he recalls the cardinal tenets of faith imparted to him in youth, Dr. Nixon finds in his own changed outlook an index to the general break-up of traditional Christianity. He takes cognizance of the salient features of the modern intellectual outlook and also of the "persistent intuitions of Christianity." With these materials he turns to the task of reconstruction, convinced that religion cannot be long dispensed with. The principle of fellowship supplies him with a plan of operation. He finds God, Christ and immortality essential to self-realization and constructive effort. Despite the secularizing tendencies of a machine culture such as ours, the situation for him is not without promise. Dr. Nixon closes his discussion by suggesting possible leads by which these favorable elements may be brought to full fruition.

The gains of faith have necessitated certain definite surrenders. Advancement involved the abandonment of former positions. Inasmuch as the sacrifice of any traditional stronghold of faith is reprehensible in the judgment of conservatives, Dr. Nixon's statement will not meet with their approval. He rightly feels, however, that many of the positions considered vital by an earlier generation are today inconsequential, owing to a changed world outlook. To insist on attaching to these a significance no longer warranted is to encourage suicidal strife and increasing disaffection. What, therefore, he considers a hindrance rather than an asset to a vigorous, challenging faith, he unhesitatingly discards. On the other hand, certain ultra-liberals will censure Dr. Nixon for halting where he does. "Why," they will irritatingly inquire, "having broken so many strands of the traditional nexus, does he not lay claim to the advantages of a complete severance with the past?" One recalls the statement attributed to Disraeli: "I am a conservative to preserve all that is good in our constitution, a radical to remove all that is bad." Certain elements of our religious heritage Dr. Nixon holds essential still. These he emphasizes, but in no dogmatic sense. For it is with "an emerging Christian faith" he deals, which at any moment may render inept

that which was thought indispensable. Never negative nor iconoclastic, he works into his new structure of faith whatever he can of the material weathered and tested by time that is not incongruous with the requirements of enlightened thought.

The only impatience of which Dr. Nixon gives evidence is reserved for those who would eliminate God from the scheme of things. Humanism leaves him unconvinced, except of its futility. The present reviewer was interested in noting, however, that at several points Dr. Nixon is forced to entrench behind the humanist's position. When, for instance, he faces the problem of reconciling God's omnipotence and goodness with existing pain and evil, he seeks escape by descending to the humanist's plane and attacking the problem in perhaps the only feasible way, to wit, by invoking personal and collective effort to transmute and to eliminate concrete evils and suffering. Moreover, he found the author most stimulating and encouraging when, leaving metaphysics and theology behind, he states his faith in Protestantism and the social statesmanship of business leaders, pictures the church as it should be, and stresses the principle of fellowship; in short, when he deals with the strictly human phase of his subject.

Constructive throughout, "An Emerging Christian Faith" justifies the author's aim—to furnish "a point of view and a sense of direction for further inquiry"—and will afford light and leading to those seeking to reconstruct their faith in harmony with modern knowledge. The committee of the Religious book club made no mistake when they selected it as one of the outstanding productions of the year.

WILLIAM E. HAMMOND.

The Meaning of the Resurrection

THE PASSION WEEK. By Walter E. Bundy. Willett, Clark & Colby. \$2.00.

THIS "handbook for ministers, laymen and study groups" does not purport to be of the exhaustive quality that characterizes Professor Bundy's other books on Jesus, but is deliberately addressed to the popular student. The plan of the book is to follow Mark, the only gospel which gives a day-by-day account of passion week, but at the same time a penetrating analysis is made of all the parallels in the other gospels, indicating the stages of development in the traditions and disentangling the original from legendary accretions, although the author's purpose is not to solve the problems but to bring the student face to face with them. The treatment clearly emphasizes the dramatic qualities of this last and most significant week of the life of Jesus.

A good example of the author's method is his treatment of the last supper, three independent accounts of which he finds in the synoptic gospels and Paul, each representing a different stage in the developing thought of the church, and he might well have added John 6:26-58 as the fourth and final stage of thought on this topic in the New Testament.

Professor Bundy discovers the significance of Jesus for us in his example as a human religious subject, rather than as a superhuman object of worship. The value of the resurrection narrative lies neither in the rising of the physical body nor in the animistic reappearance of Jesus, neither of which is capable of empirical demonstration, but in the facts of the disciples' faith and their transformed lives, and ideas of immortality can never be more than affirmations of faith.

The reviewer would suggest, also, that the passion and

resurrection of Jesus have had a profound meaning for humanity entirely aside from implications as to immortality, for this story has become a symbol of the way in which the inevitable sorrow and defeat of life may be transformed into joy and victory.

This handbook was not prepared for an evening's reading but for weeks of serious study and the reader should have his open Bible before him, or, better still, Burton and Goodspeed's English "Harmony of the Synoptic Gospels," and used in this way the manual is worthy of a wide circulation.

SELBY VERNON McCASLAND.

The Failures and Fallacies of Humanism

THEISM AND THE MODERN MOOD. By Walter Marshall Horton. Harper & Brothers, \$2.00.

HERE is a brave attempt to come to a critical understanding of humanism, to dethrone it, and to set in its place a workable and reasonable theism. The work is not ponderous, but brief, timely and admirably executed. It cannot but prove reassuring to those who have witnessed the armies of theism falling back before the advancing hosts of humanism. And it may serve to bring back God to many who have surrendered to the logic of the humanists, for it is this very logic which the author attacks most vigorously. We find that paradoxes, contradictions and divisions are as common to the humanists as to the theists.

The author contends that it is impossible to understand the "paradoxical temper of our age" without realizing that the antecedents of present-day humanism reach far back to sixteenth-century humanism, seventeenth-century naturalism, eighteenth-century humanitarianism, and nineteenth-century positivism. In other words, the humanism of today is not merely a refuge from post-war disillusionment and the general crash of ideals which followed the worldwide debacle. Christian theism is not waging a new battle. Its God has always been in danger, not only at the hands of those frankly at enmity with the idea of God, but also from those who, like the Socinians, considered themselves Bible Christians, but whose logic reduced God to an inanity and a nonentity. And modern humanists should take to heart the fact that the deistic humanism of the eighteenth century resulted in a swing of the pendulum back to a general distrust of reason. Kant, for instance, has permanently affected the modern mood, but every school of philosophy has exploited him to its own advantage, and is still at it. Both humanism and naturalism may claim Kant as their master.

And Mr. Horton contends that what is called humanism today "is a curiously involved mixture of the two logics, naturalistic in its view of the physical universe, humanistic in its exaltation of human values, hesitating between a proud self-sufficiency reminiscent of the eighteenth century and a cosmic nostalgia reminiscent of the seventeenth." Thus, the modern mood is characterized by a longing for abundant life, for the more beyond, even as it is characterized by a superb and yet wholly childish self-sufficiency. It is optimistic, pessimistic, credulous, and skeptical, all in one.

Can humanism offer salvation to the modern mind, which is so hopelessly at war with itself? Mr. Horton thinks not. He sees the humanists divided against themselves. One camp is crying, "Down with supernaturalism!", while the other is approaching dangerously near theism. By the logic of scientific naturalism, the humanists are likely to end up in

complete disillusionment. Or, if they avoid that abyss, they may be driven back into the camp of Jehovah of Hosts. The humanistic mood fluctuates. It is never stable. The humanists are victims in the realm of fact, but more than conquerors in the realm of value. They are squirming defiantly in the clutch of blind circumstance. They are creators of suns and moons and stars in the realm of value. They are worms in the dust and lords of the universe. The author presents Bertrand Russell as illustrative of one who is victimized by the contradictions of his own philosophy—now vermin, now royalty. Mr. Horton believes that a philosophy which leads to such contradictory conclusions is unsound in its central principles. And for the sake of self-consistency, it must do either one of two things: it must frankly adopt "a rigid naturalism, which will destroy its faith in man; or affirm the objective validity of human values, which will lead it to a more appreciative view of the non-human world."

And he sees the two camps of the humanists doing this very thing, moving slowly but surely apart from one another or, at best, differing widely in their views. Dietrich, Reese, and others are committed in varying degrees to scientific naturalism, to a belief in science as the Moses which will lead man out of the wilderness. And their effort to retain their faith in human values is pathetically futile. The only and ultimate satisfaction in such a course is to say with Joseph Wood Krutch that, "whatever else we may be, we are no longer dupes." On the other hand, Walter Lippmann, while he recognizes that God is dead and Whirl is king, tries to invest life with meaning and, in his advocacy of "disinterestedness," to make man a king in his own right—a free, imperturbable and indifferent being, but a hopeful, altruistic, and dominant one nevertheless.

Over against humanism and its muddled philosophy, Mr. Horton offers the God of Human Experience and the God of Christian Faith. He cites the endless quest after God, particularly as he is sought today by such men as Wieman, Lyman and Hocking. He employs Tolstoi's famous definition to the effect that "God is He without whom one cannot live." Thus, the author believes that the search for God should go on, that there is already ample evidence of his existence. And he would define God as man's own better self, as all that is best in human heritage, as a "vast cosmic drift or trend toward harmony, fellowship, and mutual aid, whereby our efforts to create a just equilibrium in human affairs are supported and sustained." This self, heritage, and drift are empirical facts awaiting the verification of science. In order to be fair, and yet at the same time have something by which to live while he further pursues the idea of God, he would offer his definition as the irreducible minimum of what God is.

To this God of human experience, Christianity adds divine greatness and divine goodness. Mr. Horton thinks it not unreasonable to suppose that the evolutionary process is dominated by the greatness of God. Nor is it unreasonable to believe that God is an at-least-personal being, like unto the highest in evolutionary development. Does not personality demand this central stability in the changing, developing trend of life?

This Almighty One, transcendent and immanent, is great enough, but is he good enough? Faith in a good God is certainly not strong and vigorous today. The author recognizes that cynicism is widespread. To remember the cataclysmic struggle of a few years ago is to laugh at the idea of a good God. And yet, in spite of harsh reality, there is the thirst and hunger for just such a God. There is that inherent "willingness to trust beyond the evidence." On the strength of this

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very definite attribute of the human heart, the author would advocate our taking at least a gambler's chance on the goodness of God. "I confess," he concludes, "that as I think upon the life of that supreme Lover and supreme Sufferer, I am never for one moment tempted to pity him for the faith in God that led him to his death."

WARE W. WIMBERLY.

The Other Side of Hell

SIBERIAN GARRISON. By Rodion Markovits. Horace Liveright, \$2.50.

DOUBTLESS "war is hell," but even hell, if properly camouflaged, can be made romantic. Remarque's "All Quiet on the Western Front" went far toward removing false romanticism from the battle field, and the value of this book by Markovits lies in the fact that it strips away every shred of illusion from the prison camp as well. It describes the other side of hell. Its author, a young Hungarian lawyer, was captured by the Russians at the beginning of the war and consigned to a prison camp on the border line between Siberia and China. The book describes life in that camp. For almost seven years the prisoners face the tedium, the sex madness, the physical and spiritual privations incident to such an existence, with the severe Siberian climate as a background. The author recounts the expedients resorted to in an effort to ward off insanity, sex perversion and hunger. He describes the cruelties which followed the revolution in Russia, detailing every incident, sparing nothing, in a literary style which, in its bald realism unadorned, matches the stark existence with which it deals. Three years after the armistice, he goes home to his wife and children, again facing the necessity of earning a livelihood. The war has given him nothing, has robbed him of much. It has been an interlude of madness.

A well known critic recently ascribed the current popularity of war books to humanity's deep-seated love of war. If this be true, "Siberian Garrison" will not be popular, for no reader could possibly love war after closing this book. Some few might have enjoyed Remarque's book, intrigued by its artistry. But the naked realism of "Siberian Garrison" is not conducive to enjoyment. Yet it is valuable. All those persons who still harbor the illusion that war is romantic and glorious ought to be required to read it as a spiritual cathartic. It gives one of the best descriptions of hell I have ever read, a good description of hell being, I take it, one which makes the reader vow never to go there.

CORNELIUS MUILENBURG.

O Tempora, O Mores!

AN ADVENTURE IN RELIGIOUS EDUCATION. By Walter Scott Athearn. The Century Company, \$5.00.

RELIGION IN THE AMERICAN COLLEGE. By Edward Sterling Boyer. Abingdon Press, \$1.25.

THESE are two books that show religion in account with modern education. The first, which is the decennial report made by the dean of Boston university to the president and trustees, is presumably—since Dr. Athearn has now severed his relationship with the institution—a kind of last will and testament. It is not a swan song, because elaborate statistics and bibliography do not lend themselves to lyrical utterances, but it records an heroic attempt to grapple with problems of finance, administration and curriculum. For the most part the contents relate to but one institution, and

to a vision, in terms of millions for equipment and endowment of Horace Mann's town as a radiant center for religious education. The second volume is a monograph of some 100 pages which examines the status of religion throughout the colleges of the country, is the result of ten years' investigation, and includes both an intensive study of 15 typical church colleges, and a collation of data from other sources.

Catalogues are necessary even in an art gallery, and factual and objective data are equally valuable in the realm of the spiritual, but we must needs constantly recall the danger of onesidedness. No less an authority than Patrick Geddes reminds us that the science of biology arose from the study of the corpse, and that necrology is not to be confused with the study of life proper. We take it that Prof. Boyer is equally aware that his data suffer from the same limitations, and this is what relieves the somewhat depressing cult of the objective. Distressing is it, indeed, to learn that 96 per cent of the students in these denominational colleges fail to engage actively in the pursuit of religious knowledge; that 63 per cent in the median college take no course in religion; that the median endowment is about \$30,000 whereas the needs are \$62,000, and that the median college library carries only 1,478 volumes in the field of religion. The situation is not relieved much by the statement that in 21 state universities—six years ago—the median university showed 85 per cent of the students as having a definite relation or interest in church, for this paper preference means little in reality. Nor does there seem anything but small comfort to be gleaned from what is said to be "the twilight of the sciences," the "doubt of the universality of causality," and the shift from Bible study to an emphasis upon the social sciences. As dispassionate attempts to view religious education in our country, neither of these reports is calculated to inspire the spiritual equivalent of whoopee.

But then we should fare no better if we would turn aside from the questionnaire and the statistical chart. An equally disturbing picture could be made without them. Some 150,000 youths, uprooted from conventional and conservative surroundings, become annually "collegiate" by fitful flittings between classroom and laboratory. They are exposed for four years—if they survive a 50 per cent mortality rate—to an objective feast of facts which deals exclusively with a protoplasmic pedigree and with orgiastic origins. Add to this an atmospheric pressure in which life is viewed almost wholly in analytical terms under the guidance of many who eschew all responsibility save for subject matter. Their college lingo is supplemented with esoteric phrases, and the tongue is trained to conjure with expressions which, if they be the counters of wise men, are also the plaything of fools. The "germ plasm" theory, the "Mendelian law," the "non-transfer of training," the "conditioned reflex," the "kneejerk," "behaviorism" and the "inferiority complex" serve at least as an asylum for ignorance. Slowly but surely does the academic mind emerge, and with it, to quote the title of John Foster's famous essay, "A Certain Aversion of Men of Taste to Evangelical Religion." Eden is eclipsed by the planetesimal origin of the solar system, and eschatology runs down according to the second law of thermodynamics. Weismannism offers relief only in the shaking of the fist at the family album, and "behaviorism" has not, as yet, made us behave. The tearing dragon of the slime, the tiger and the beast, with all their vestigial remains within us, may actually become canonized through the benediction of the Freudian *libido*. Thus, sucking sustenance through inky notes in crowded class rooms from distinguished professors, or in smaller groups from tired and

overworked instructors, with the revised version of a flawless creation as "Ph. Ds created he them," the work is completed. Presto! By sophistication are ye saved. To this may be added an exposure to academic profanity, the suggestive smut of college journalism, and the high expense of being a good sport and a member of a fraternity, which last may involve such heroics as being seen drunk three times at a college function or walking ten miles in tight shoes.

Of course the above is a description which does violence to the full truth. It is deliberately out of focus, and needs a bigger and better perspective. So would we contend that every partial account requires a synthetic imagination, and it would seem wise to include as religion something other than formal instruction. Truth is usually a synthesis of extremes.

Who knows but that some day, when sequestered in the precincts of a Main street and faced with ever recurring relationships of parent and child, friend and friend, employer and employe, governor and governed, male and female, the collegiate mind may learn that ideas about religion are not to be equated with religious ideas; that Jesus came to give more abundant life and less abstractions about existence; and it may even advance to an earlier ideal which is "to do justly, to love mercy and walk humbly with God." There is even the remote possibility, so rapid has been the tempo, that some of those who then made discouraging data in 1923-24 are by this time instructing smoking, if not flaming youth, in a Sunday school class or are even reconciled to drying dishes at a church supper.

W. P. LEMON.

Jibing at the Philosophers

THE UNREALISTS. By Harvey Wickham. Lincoln MacVeagh, \$3.50.

EPIGRAMS sizzle and paradoxes pop on every page of Wickham's books. He writes almost as entertainingly as three of those who furnish his targets in this book—James, Bertrand Russell and Santayana—and much more so than the other three—Dewey, Bergson, and Einstein. This is the third of a trilogy in which he attacks the modernists: the scandalous scientists in "The Misbehaviorists"; the literary latitudinarians in "The Impuritans"; and now the relatively respectable relativists in philosophy in "The Unrealists."

Like every amateur critic who revolts against the subtleties of the philosophers and proposes a return to "common sense," Mr. Wickham has a tendency to substitute a jaunty confidence in the reliability of appearances for reasoned and coherent theories of knowledge and to indulge in a good deal of naive metaphysics while hooting at those metaphysicians who are more keenly aware of the difficulties involved in the problem of existence. If one has a good supply of native wit and a natural or acquired facility of phrase, it is much easier to be jaunty than to be entirely rational in dealing with these thorny questions of knowledge and reality. The author's fundamental trouble is that he feels unstable in a world without absolutes. All that he really insists on are God and the soul—and I am with him to that extent—but these must be wholly absolute absolutes, not relative absolutes. When his demand for absolutes extends to nervousness in regard to the lack of fixed points from which motion can be measured and the absence of unchanging units by which it can be measured, it seems excessive. Just how much "common sense" is there in complaining that the world goes to pieces if we cannot find the exact and immutable size of anything, or if the length of the yardstick varies, as Einstein says, according to the speed at which it is moving—a decimal fraction of one per cent at any

known speed. One isn't bankrupt with a pocketful of gold just because each coin has suffered a certain amount of abrasion since it was minted, and it is conceivable that one might get home to luncheon practically on time, or even catch a train, even if one's watch gains or loses a second or two a year.

Living at present in Rome, Mr. Wickham is perhaps unduly impressed with the practical value of infallibility. He rebels against the modern rebellion against dogma as such, though he does not adhere to the particular dogmas which are commonly accepted there. "All dogmas are data, and the very word means something given. . . . It is ridiculous to oppose (religious dogmas) because they are dogmatic. The belief of Miss Helen Wills that there is such a thing as a tennis ball is also dogmatic. It is a faithful deduction that she has drawn from the evidence of her senses. Those to whom the dogma of the Incarnation, for example, is a dogma, must also deduce it from the evidence of their senses—by rightly applying reason to data. Otherwise it is not a dogma, but only an assertion." Which is just what most theological dogmas are, if the test of dependence upon the evidence of the individual's senses is applied.

Mr. Santayana is in rather unusual company among the victims of Mr. Wickham's shafts. He also has done his share in criticizing the relativists. His faith is colored by the fact that Roman Catholicism is the religion in which he no longer believes, and losing faith in Catholic dogma leaves a different kind of vacuum from that which results from losing faith in the conventional Protestant doctrines. He also hungers for absolutes. It is rightly said that his esthetic and pathetic yearning for an eternal cannot be taken as sufficient evidence for the existence of one. But Wickham's demand for fixed points and immutabilities does not guarantee the existence of these either. His uneasiness in a world in flux is comparable to that of minds which, three centuries ago, had not got used to the idea that the world turns over every twenty-four hours. How could one dare to go to bed in a world that would not stay right side up! It is entertaining to think what Mr. Wickham's type of criticism would have done to Copernicus and Galileo. As a matter of fact, they had plenty of just the same sort—though less gaily written—from the partisans of a stationary earth. *E pur si muove.*

"I was tempted," says Mr. Wickham, "to take Santayana as my guide and counselor to play the *Virgin* to my faltering Dante." In the midst of so much bright badinage and airy persiflage, one is in doubt whether to take that as a quip or as a printer's error.

WINFRED ERNEST GARRISON.

Christianizing Missions

WAYS OF SHARING WITH OTHER FAITHS. By Daniel J. Fleming. Association Press, \$2.00.

SIGNIFICANT things are happening in the field of Christian missions these days, and few that are more significant than the thinking being done by a small group of university and theological college professors both in this country and in Great Britain. These men are practically all veterans of the mission field. Most of them are now teaching courses in missions or in comparative religion, although a few are in other departments. But all are keenly aware that changing conditions on mission fields require a changed conception of the missionary task, from the foundation of its doctrine to the upper stories of its methods. Of this group which is leading in the re-thinking of the missionary enterprise, Dr. Fleming, professor of missions at Union

theological seminary, is the most articulate, and so in many ways the most influential.

The curve of Dr. Fleming's thinking on the missionary enterprise can now be charted by three volumes, of which the one here under consideration is the most recent and, in some respects, most important. The preceding two were entitled "Attitudes Toward Other Faiths," and "Contacts with Non-Christian Cultures." They consisted of a frank consideration of what it actually means to stand, unprotected by the glamor of a false romanticism, as a Christian missionary in countries like China, India, Japan, Turkey and Rhodesia today. Because they relied on actual experiences, and sought to extract principles from life, they brought the contemporary missionary enterprise down out of the clouds with a bang and forced contemplation of its actual conditions.

Now Dr. Fleming completes the job by doing this very effective thing: He says, in effect, "What is it that you say is the basis of the new style missions? Not imposing our faith on others, but sharing what we have that is good with others. Is that what we are up to? Very well, how do we go about it? When you've stripped away the fine language of our theory, what is the remaining fact of actual procedure? And if the present procedure isn't all that it might be, what is the best way of remedying it?"

The result is illuminating, to put it mildly. It takes the question as to whether the missionary should distribute kidney pills or famine relief or free picture books and follows it out through all its ramifications of motive, method and result. It considers every possible method of "sharing", from the missionary (in Italy) who got control of a parcel of land and proceeded to share it with those who became converts, to this ideal, as laid down by Mahatma Gandhi:

So we can only pray, if we are Hindus, not that a Christian should become a Hindu, or if we are Musalmans, not that a Hindu or Christian should become a Musalman, nor should we even secretly pray that anyone should be converted, but our inmost prayer should be that a Hindu should be a better Hindu, a Muslim a better Muslim and a Christian a better Christian. . . . If we do not feel for other religions as we feel for our own, we had better disband ourselves, for we do not want a wishy-washy toleration. I would take an example from the physical world and explain what I mean. If I want to hand a rose to you, there is a definite movement. But if I want to transmit its scent I do so without any movement. The rose transmits its own scent without a movement. Let us rise a step higher, and we can understand that spiritual experiences are self-acting. If we have spiritual truth, it will transmit itself. You talk of the joy of a spiritual experience and say you cannot but share it. Well, if it is a real joy, boundless joy, it will spread itself without the vehicle of speech. In spiritual matters we have merely to step out of the way. Let God work his way. If we interfere we may do harm.

Having searched down every alley of the present missionary enterprise for illustrations of the wide varieties of the "sharing" going on today, Dr. Fleming closes with what he calls "a code of ethics for those who share." In other words, he considers it possible to make Christian missions ethical and tells how. Most of the code belongs to the substance of things hoped for and the evidence of things not seen.

Dr. Fleming and others who, like him, are insisting upon Christian missions as a mutual enterprise, based on the desire to share life's best values, are undoubtedly on the trail of truth. They are engaged in making Christian missions Christian. One cannot help wondering at times, however, how much chance the truth they proclaim has against the surfeited self-conceit of the people in western churches who maintain this missionary enterprise. For, customary as it has become to

wag approvingly at proclamation of the *theory* of missions as sharing, how many westerners honestly believe that the people of the east have anything to share?

PAUL HUTCHINSON.

Fire-Burning Cross

FIREHEAD. By Lola Ridge. Payson & Clarke, \$2.50.

THE BLACK CHRIST AND OTHER POEMS. By Countee Cullen. Harper & Brothers, \$2.00.

DEAR JUDAS AND OTHER POEMS. By Robinson Jeffers. Horace Liveright, \$2.50.

THE LIFE of Jesus has always interested biographers. From the early church fathers to Renan, Papini, Bruce Barton, Shirley Jackson Case and Emil Ludwig, the life of the founder of Christianity has left men wondering. The very fact that the story of that life continues to present itself as biographical material to traditionalists, fundamentalists, modernists, believers and unbelievers, is evidence of its universality. It remained for the poets to weave the material of that life into symbols and metaphors. There have been many religious poets—Tennyson, Browning, Whittier and the New England poets, and Francis Thompson and other Catholics—but the modern poets have chosen one event in the life of Jesus and made that their theme.

Three recent books of poetry deal with the cross. The poet in each case reads a different significance into the story. Lola Ridge's "Firehead," is the most outstanding of the three, just as Lola Ridge is, perhaps, the most outstanding poet. Countee Cullen in "The Black Christ," a lesser poem, suffers vicariously for his Negro brethren, and Robinson Jeffers in "Dear Judas" develops a theme identical with his philosophy of hopelessness.

Those who read Robinson Jeffers would hardly expect him to handle the theme of the crucifixion as an orthodox believer, but the fact that the cross—or the characters of the day of the crucifixion—should even be worthy of a poem by this man indicates the irresistible appeal of the theme. Jeffers has been the apostle of negation. Post-war disillusionment makes him seek out death, not a tranquil death but a cruel death. He has meditated on the cross and in it he has seen an ambitious man, thwarted in his ambitions, turning his death into the means of possessing mankind. Judas is the pitying lover of Jesus who hates to see him hurt in his ambitions and, unwittingly, betrays his Lord to bring him to a decision. He believes that Christ will then return to Galilee and live with his brethren in the old companionships.

Many critics of the Bible have not made Judas the traitor that people assume him to be. Our sympathy has often gone out to the one who was predestined to betray. This is not orthodox soteriology, but it does show us that men are startled by the manifestations of love centering around the cross.

The Negro has always been thought of as an emotional fanatic in his religious beliefs. But the white men who have so little fervor in their worship are beginning to envy the whole-heartedness of the faith of the blacks in the God that they know and the God that knows them. Roark Bradford pictures the Negroes as making their God a kindly old man in a stovepipe hat and smoking a cob pipe. Countee Cullen's religion is not as naive as this, but it loses none of the vitality of his race.

In his poem, "The Black Christ," Cullen has taken over the story of a Negro lynching. He adopts the orthodox theme of salvation and step by step makes the lynched Negro the savior of his race.

There is some humor in the picture of the black god as the Negroes of Roark Bradford's stories see him, but in the picture Countee Cullen draws there is nothing but tragedy. The reader feels deeply the hurt of the Negro, and although the poet is race-conscious he is moved by the story.

The Roman Catholic meditates on the stations of the cross and undergoes the suffering of the *via dolorosa*. So Countee Cullen relives the suffering of his race, and so Lola Ridge relives the suffering of a human life—for she has been "handicapped by persistent ill health."

Lola Ridge, in "Firehead," takes the characters of the men and women at the cross and with "psychological insight" writes down their thoughts. Jesus, John, Peter, Judas, and the two Marys—she goes with them to the cross. Out of this she has written a one-day passion play stirring in all its drama.

Her ideas are orthodox so far as Christian belief is concerned, and nothing she says could hurt the sincerest Protestant or the most devout Catholic. If psychological insight indicates spirituality, this woman certainly is spiritual. The language, phraseology and poetic symbols in the book are beyond description.

The title of Lola Ridge's poem suggests the fire that burned from the cross, blazing a great light. We have always thought of the cross as a dark symbol, but here we realize that it is a burning tree. The light from that fire scatters itself into all corners of the earth. The disillusioned catch a glimmer of it. The prisoner, the slave, sees himself hung there, through the light through the bars. Those who suffer live by that light, and the devout, praying, see it before their eyes.

RAYMOND KRESENSKY.

Beyond Individualism

THE ASCENT OF HUMANITY. *An Essay on The Evolution of Civilization.* By Gerald Heard. Harcourt, Brace and Company, \$3.00.

THIS is a philosophy of history, written in full knowledge of anthropology and the social sciences. The author treats the evolution of civilization under three categories, through which he argues progress has been and is being made: group consciousness, individuality, super-consciousness. The first is the primitive tribal state including all those social forms of control that subordinate the individual to the group. The second is the stage characterized by social protest, democracy and the struggle for the rights of the individual. The third is the socially dynamic stage in which the individual becomes so aware of the objective spirituality of the universe that he ceases to think exploitation for personal ends to be the goal of life, and through interchange of knowledge, reason, feeling and spiritual vision there comes a super-individualism that is no longer egoistic but societal, unitary, cooperative. The eras of physical revolution are about over. Pragmatism has about had its day. Spenglerism and other pessimistic philosophic reactions are signs of the beginning of the end of the old order, but they see the end of the old without seeing the emerging of the new, super-normal, psychological attainment that resolves things material into things spiritual as physics resolves matter into motion. The senses of man are becoming so acute that the secrets of both the stars and the atom are being unfolded and before them the egoistic aspirations of the puny individual melt away. So also do his prejudices, racial antagonisms and all those small things that make for social cleavage, exploitation and the petty conceits of the individual who would make

the world, or such portion of it as he can, his oyster. Men will increasingly arise above animal sense, physical limitations will decrease, understanding the universe will become more important than a mere conquering of some of its parts or elements. We will escape from "individuality" as from other limitations and we will mentally become the "integrated parts of a larger consciousness, combining the peace of the co-conscious with the intensity of personality."

ALVA W. TAYLOR.

Meeting the Present Crisis

RICHTLINIEN EVANGELISCHER THEOLOGIE ZUR UBERWINDUNG DER GEGENWARTIGAN KRISIS. By Georg Wobbermin. (*Guiding principles of evangelical theology put forth with the purpose of overcoming its present-day crisis.*) Vandenhoeck and Ruprecht, Göttingen, 7.50 RM.

PROFESSOR WOBBERMIN'S theological work is characterized by the aim to reconcile the point of view of traditional theology with the critical attitude of modern religious thinking. He has full confidence in the sufficiency of the method which he developed for such a purpose, a method which he calls religio-psychological, or the method of the religio-psychological circle. In constructive theology this approach leads to the togetherness of the *fides quae creditur* and the *fides qua creditur*, of the faith that must be believed and the faith that believes. It implies the interrelationship of the religious object and the religious subject. From this point of view Wobbermin discusses, in the book under review, the present-day theology of Germany. He attacks the psychological and historical subjectivism and relativism of theological liberalism as well as the so-called theocentric objectivity of orthodoxy or of Barthianism, while he constantly attempts to affirm the validity of his own method.

The book is instructive in so far as it gives an easy acquaintance with the theologian Wobbermin and in so far as it evinces the supremely philosophical and theoretical nature of German theology.

W. PAUCK.

An Initiation into Culture

THE FIELDS AND METHODS OF KNOWLEDGE. R. F. Piper and P. W. Ward. Alfred A. Knopf, \$4.25.

LEADING professional opinion has gone on record in support of two initiatory courses for the freshman year. The first should be designed to acquaint the student with the nature of the world and man; the second should train him in thinking. The content of this book seems admirably adapted for these purposes. Part one deals with a survey of the sciences with emphasis upon the scientific method as "a public treasure, thoroughly intelligent, and even simple." In the second division, a humanized logic appears as a philosophy of science, while the remainder of the volume is devoted to other philosophical disciplines such as ethics, esthetics, the study of religion and metaphysics.

Despite the difficulties involved in handling such a variety of material, the authors have produced a stimulating and clearly written text which will show upon perusal little or no affinity with "the cultural A.B.C.'s softening the brain." It will present a worthy challenge to young college students and, for that matter, to other readers. Excellent bibliographies are appended to each division of the

work, while at the conclusion the contents of the volume are outlined for the student in a series of questions.

This is no ordinary textbook, but a book deserving of a respected place on one's own library shelves. It is a book which many students will wish to keep, and it is particularly well adapted to alumni reading lists where many an old graduate, who retains that secret respect for knowledge, may learn of it.

N. M. GRIER.

Books in Brief

ALTERNATIVE READINGS FROM THE NEW TESTAMENT: With interlinear Greek in English text. By Edmund Richard Cummins. 2 vols. Stratford Company, \$20.00.

The basic idea of this laborious work is that it ought to be possible, by proper scrutiny of the Greek texts and by judicious translation, to put biblical authority behind certain "modern views"—chief among which is the idea that "sin, sickness, death, lack, gravitation, space and time" are not created or sanctioned by God but are "the result of wrong thinking." Jesus brought salvation by proving "that life was neither dependent upon nor in material organization or laws, and that by abolishing this fundamental error of the carnal mind, the erroneous concept of life and its concomitant discord would be banished from experience." The judicious reader will not be at a loss to identify the affiliations of this line of thought, and will be prepared for some startling translations. At the baptism of Jesus "a voice came out of God-consciousness." "Completely change your minds and be immersed into the nature of Christ Jesus to the dismissal of your errors" (Acts 2:38). John to the multitude: "Conceptions of serpents, what warned you to take flight from the natural tendency of the future?" (Luke 3:7). In turning the water into wine, "Jesus practiced the first principle of demonstrations in Cana." "That the erroneous body might be subservient to error no longer" (Romans 6:6). The texts are arranged alphabetically under "key-words." The Greek text printed in English letters is an annoyance to those who know Greek and a nuisance to those who do not. Quantitatively the work is quite adequate—2173 pages.

THE COMMONWEALTH, ITS FOUNDATIONS AND PILLARS. By Charles Henry Brent. Appleton, \$2.00.

If these are missionary lectures, they are so only by an elastic use of the term. Delivered at the Scottish universities shortly after the war, and only slightly revised for publication during the last few weeks before the bishop's lamented death, they face candidly the problems of a world which, however unprepared it may have been to make war, was still more unprepared to make peace when the war had worn itself out. So far as it concerns conditions in what we have been in the habit of calling missionary fields, this involves a new interpretation of the function and methods of missionary effort. But it concerns the rest of the world no less, and this aspect of it leads the author to consider the nature of our common inheritance as civilized and Christian peoples, our divine resources, our present opportunities, and our objectives. It is doubly impressive now, coming as the last message from a great soul.

THE AUTOBIOGRAPHY OF GOD. By Ernest R. Trattner. Scribners, \$2.50.

Since "Green Pastures," one ought not to be startled to find God speaking in the first person singular and discussing the conduct and religious practices of men with uncanonical freedom. Here the elements of humor and creative imagination

are lacking and there is only a plain prose exposition, from the standpoint of the Almighty, of the ways in which his professed servants have misunderstood him and done in his name deeds which were against his will and true nature. God appears to be well versed in literature as well as history and quotes many distinguished writers, from St. Augustine to Peter Ainslie. The substance of the argument is sound and convincing, but the autobiographical form is rather a hindrance than a help. If the author had used it more boldly sometimes to stab us broad awake with a shocking surprise, as Marc Connelly does constantly, it would be better justified.

THE PASSION PLAY OF OBERAMMERGAU. By Janet H. Swift. Revell, \$1.75.

Prospective visitors to the passion play will find this a useful guide and handbook, with historical and factual data about the play and descriptive matter about the place. Others also will profit from it if they can escape the impression that the presentation is somewhat over-sentimentalized.

THE PASSION PLAY OF OBERAMMERGAU. Revised edition for 1930, translated from the German text with an introduction by Montrose J. Moses. Duffield & Co., \$2.50.

The 80-page introduction, written appreciatively yet critically and with adequate knowledge of the primitive religious drama from which the Oberammergau play is a spiritual descendant rather than a survival, gives all the information one needs for an intelligent reading or hearing. The bulk of the book consists of the complete text of the play. The translation seems excellent, if so much approval may be ventured without comparing it with the original. That it lacks the qualities which might give a play on that theme a strong appeal to the reader is no fault of the translator but an indication that the fame of the play is due to the spirit and skill with which a commonplace literary production has been staged.

TRUTHS TO LIVE BY. By J. Elliot Ross. Henry Holt & Co., \$2.00.

Father Ross, a Paulist in charge of the foundation for Catholic students at Columbia university, is one of the ablest American spokesmen for Catholicism and one of the finest spirits in his church. In this book, however, he is not specifically a spokesman for Catholicism but for a theistic view of the world, for the reasonableness of the Christian faith as a body of revealed truth, and for a conception of the nature of man that makes him a free and responsible moral agent in this life and gives him the hope of immortality hereafter. He expresses many opinions which this reviewer does not share, and he seems to fall back too often—as in the discussion of the problem of evil—upon what "the theologians tell us" in the face of mysteries which he admits to be insoluble to reason. Nevertheless, the general course of his argument is marked by sweet reasonableness and intelligence no less than by a thoroughly orthodox conservative faith.

ROAMING THE ROCKIES. By John T. Faris. Farrar & Rinehart, \$3.00.

The factual content of this book is fascinating and instructive. It is a book of superlatives; but then, it describes a superlative country. Its style is a composite of the railway travel-booklet and the official literature of the bureau of national parks, alleviated but not much enriched by an occasional "they tell an amusing story of the man who—" But it has an honorable purpose usefully performed: to sing the praises of the glories of our western wonderland, to fire readers with the desire to see it, and to tell them how.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. J. H. Holmes Is Honored by Jewish Institute

Dr. John Haynes Holmes of the Community church, New York, received the degree of doctor of divinity at the annual commencement of the Jewish Institute of Religion, New York city, on May 25. Rabbi Stephen S. Wise, president of the institute, in conferring the honorary degree upon Dr. Holmes, characterized him as follows: "John Haynes Holmes, religionist-humanist, battler for divine values in human life, clear-eyed seer of truth sub specie aeternitatis et humanitatis, hospitable to truth whether uttered by Isaiah or Marx, Jesus or Lincoln, Tolstoy or Gandhi; mighty apostle of justice and resistlessly militant prophet of peace, foremost in his generation in the American pulpit measured by the standards of Theodore Parker and David Einhorn, Phillips Brooks and Isaac Wise, Washington Gladden and Emil Hirsch, defender of Israel because friend of man, servant of justice and helper of the wronged."

Bishop McConnell Will Deliver Barrows Lectures

Bishop Francis J. McConnell has been appointed by the University of Chicago to deliver the seventh series of Barrows lectures in India during the winter of 1930-31. This lectureship foundation was established in 1894 by Mrs. Caroline Haskell, under the university extension department of the university, for the purpose of scholarly and fraternal presentation of Christian views in great educational centers of the orient. The first series was presented by the late Dr. John Henry Barrows. The sixth was given, in 1924-25, by Dr. Charles W. Gilkey, on "Jesus and Our Generation."

Bishop Manning Will Not Attend Lambeth Conference

Upon the advice of his physicians, Bishop W. T. Manning of New York has given up his proposed visit to England to attend the Lambeth conference. He has been ordered to make this summer a period of complete rest.

Virginia Episcopalians Have New Bishop Coadjutor

Rev. Frederick D. Goodwin, of St. John's church, Lunenburg parish (Va.), was elected bishop coadjutor of Virginia at the recent state convention.

Date Set for Union of Congregationalist-Christian Societies

January 1, 1931, was approved by a resolution of the Congregational home boards as the date when the union of their church extension, missionary, religious education and ministerial pension work with the corresponding work of the Christian churches should go into operation. This resolution was part of the work of the recent general council of the Congregational and Christian churches at Plymouth church, Brooklyn, held late in May. The national offices of the Christian home mission work will be moved from Dayton, O., and consolidated with

760

the Congregational offices in New York city. The merger of the Congregational and Christian denominations was voted last year and steps were immediately begun to make it effective. The next annual meeting of the Congregational home boards will be held in Seattle, July, 1931,

in connection with first meeting of the new general council of the Congregational and Christian churches.

Five Leaders Receive D.D. Degrees From Chicago Seminary

Five clergymen received the honorary

British Table Talk

London, May 20.

THE prime minister makes the most of the gains won by the naval treaty. He clearly considers that he himself and his government are not free as practical statesmen to accomplish all that as idealists they desire. But

In Defense of the Naval Treaty

there are solid gains, he declares, in the deep sea arrangements between the three powers, America, Japan and Britain. Till 1936 there is at least a breathing space. The life of cruisers has been prolonged. We are to save in all 80 million pounds, and, most welcome of all, we have an understanding with America that there is to be no competition in building. The real problems, however, still remain unsettled. They are the problem of the freedom of the seas in war-time, and that of the protection of commerce, not so much from cruisers, but from submarines. There are many who shake their heads over the reduction of our cruisers from 70 to 50; others consider that the protection which is sought from cruisers is illusory, and the less we build for the present the better. Sometimes when the Navy league makes its attacks on the government for their inadequate supply of cruisers, the advocates of the government remember the Kellogg pact! But the nations do not take this seriously as yet. It provides a convenient argument for those who are accused of providing an incomplete security; they can say with an air of surprise, "Have we not agreed never to settle any disputes by recourse to warfare?" Lord Parmoor, for example, says that the reduction from 70 to 50 was made "with regard to the general peace outlook in the world." But at the same time by the treaty we are permitted to increase submarines and destroyers if we are threatened by other powers, not bound by the three-power agreement. That is to say, we are free to revise our programs in the light of what France or Italy may do. Britain is in the difficult position of being both a deep sea power like Japan and America, and a European power, like France and Italy. The prime minister would say that we must take this fact into account in our programs, and with that granted, he claims that we have gone as far as we can. Some declare that we have gone too far.

The Outlook In India

At any moment news may come from India of grave purport. It is useless in

notes such as these to do more than say that there is no subject which weighs upon the mind of our people so heavily as the future of India. One of the wisest of our thinkers, Mr. Laski, has drawn a parallel between the Sinn Fein movement in Ireland and the Swaraj movement in India. "We are at the period in Anglo-Indian relations," he says, "which corresponds to that which Mr. Asquith confronted in the case of Ireland on the eve of the war. The fruit of the breakdown in 1914 was the tragedy of the Easter rebellion. The lesson of history seems to be the need for rational solution before passion deprives reason of its empire." I hope that at least two things will be clear to my American readers: one that this country cannot allow a settlement to be extorted by an appeal to violence; there would be no other prospect, if there were revolutionary action on a wide scale, than a period of violence, met by counter-violence. The other thing that is certainly true is the serious desire of a very large majority of the citizens of this country to carry through to a finish the reforms already begun in the Montague-Chelmsford measures. Not one Briton in ten wants the British nation to remain in India as an "imperialist power," based on force. We are hoping that the Simon report, which is said to be unanimous, may clear the air, but I am not sanguine about it.

* * *

Echoes of May Meetings

The Congregational Union assembly provided no surprises. The resolution on educators gave rise to a debate in which Mr. Leyton Richards vigorously challenged the wisdom of the union on the ground that it does not remember how much has been changed since 1902. The resolution reaffirmed the ruling principle that public grants of money must be accompanied by complete public control. An addendum was added on the motion of Dr. Garvie: "We recognize that the Anglican authorities have made what they regard as concessions in the matter of the appointment of teachers, and with them we deprecate the reopening of the religious controversy; but insistence upon these proposals is bound to issue in a recrudescence of the religious and denominational dispute and is already causing delay in proceeding with the desired reorganization." The chairman of the Congregationalists, Dr. Norwood, gave a characteristic address on "Veracity and Venture"; it was very well received. Veracity he distinguished from infallibility. It de-

(Continued on next page)

degree of doctor of divinity on June 4 at the service held in the U. of C. chapel at which Dr. Palmer was inducted as president of Chicago theological seminary. Those honored were Dr. Charles F. Thwing, president of Western Reserve university; Dr. Ozora S. Davis, president emeritus of the Chicago seminary; Rev. Vaughn Dabney of Dorchester, Mass.; Rev. Charles S. Beale of Milwaukee, and Rev. C. S. Laidman of the Chicago Congregational missionary society.

Christian Youth in Toronto Conferences

There will be two meetings for youth in Toronto during this month, in connection

with the International convention of religious education. The Christian Youth Conference of North America, June 27-29, will include more than 2000 young people from all parts of the continent. The program will be built around the emphases for the next four years of young people's work which have been chosen on the basis of votes taken among thousands of young people. The themes selected by this vote, as being most important for consideration today, are: Jesus Christ; Christian conduct; Worship and prayer; Other youth; Christian unity; A Christian society. The Christian Youth council, to convene June 23-27, the first five days of the religious

education convention, will include no more than 150 young people. The cooperating agencies of the International council of religious education and other youth groups will have the privilege of sending a maximum of four representatives each. It will be the chief function of this council to study these "emphases" selected by the continent-wide vote, and to plan detailed methods of working them out. In addition to the above meetings for youth, there will be also two conferences for leaders of youth.

Congregational Church Adopts Community Name

"The Community Church at the Circle" is the name recently adopted by First Congregational church of Mt. Vernon, N. Y., Rev. Carl S. Weist, minister. Full membership is given to those who wish to work with the church locally, but who do not desire to give up their pres-

BRITISH TABLE TALK

(Continued from preceding page)

manded not blind obedience but the spirit of adventure. Dr. Fort Newton had a warm welcome from many friends who have not forgotten his ministry in the City Temple. Dr. Cheng Ching-yi both preached and spoke; he himself in the white garments of a Chinese preacher was a most impressive symbol of the new age. For the first time in the century and a third during which the L. M. S. has had its annual sermon a preacher from the fields overseas was chosen.

* * *

Two Matters of Public Concern

The first is not, after all, of very great concern, but it is worth noting that Mr. Churchill in a debate in the commons read a telegram sent by the cabinet in 1921 to Lord Balfour when he was acting as chief British representative at the Washington naval conference. This is a grave breach of custom. The offense was mitigated by the fact that all the world knew the substance of the telegram and if Mr. Churchill had paraphrased it, he would not have been hauled over the coals. Still it is a shocking experience to anyone who remembers the rules in these matters, as they used to be kept, that an ex-cabinet minister should read confidential documents in this way. . . . The other matter is of far greater importance. Three newspapers recently reported the intention on the part of the government to arrest Mahatma Gandhi. The government suspected that there had been a leak. Two of the three editors assured the director of public prosecutions, who was set to work by the attorney general, that they had had the information from a legitimate source. The acting editor of the third gave the name of his political correspondent as the person responsible. Police officers visited the correspondent's home and spent several hours interrogating him. They did this under the official secrets act of 1920. The newspaper proprietors speaking for 29 papers have sent a protest to the prime minister, declaring that the interrogation of the journalist concerned was an unjustifiable infringement of the freedom of the press. There is a general agreement that if such action is lawful the sooner the official secrets act is amended the better. The attorney general made an ingenious defense, but judgment goes certainly against the prime minister's action.

And So Forth

Not for the first time Mr. H. G. Wells has been vindicated as a prophet. In the diary of a well-known journalist it was entered under "June 28, 1914": "H. G. Wells says it (the Sarejevo crime) will set the world alight. I don't see why the world should fight over the act of a lunatic." . . . "Goodwill day" has been celebrated once more in Wales. Special sermons were preached dealing with the League of Nations, and the world wireless message of the children of Wales calling on the children of other lands was broadcast from Cardiff in the afternoon and later in the day sent out to all the world. . . . There are many links between modern Greece and Britain. The history of the liberation of the Hellenes a hundred years ago recalls among other things the death of Byron at Missolonghi; nothing in his life so became him as the leaving of it. . . . It is a curious peep into the past that is given by Mr. Birrell when he tells how he remembers seeing Nathaniel Hawthorne in the streets of Liverpool in 1856. . . . Among the bag of books of the week I must put "The Uncelestial City," "Europa's Beast," by Mottram, and the Life of Paul Robeson. EDWARD SHILLITO.

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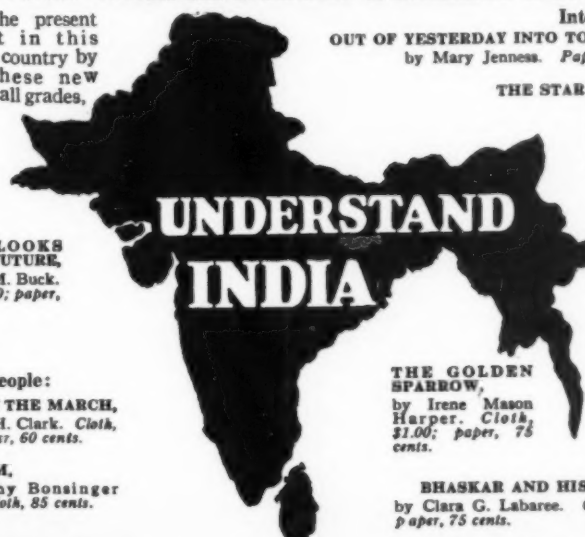
by Irene Mason
Harper. Cloth,
\$1.00; paper, 75 cents.

Primary:

BHASKAR AND HIS FRIENDS,
by Clara G. Labaree. Cloth, \$1.00;
paper, 75 cents.

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ent denominational affiliation. The membership of this church is now 830, 700 of whom united with the congregation during Dr. Weist's pastorate of 11 years.

Dr. R. N. Spencer Accepts West Missouri Leadership

Rev. Robert N. Spencer, rector of Grace and Holy Trinity Episcopal church,

Kansas City, Mo., has accepted election as bishop coadjutor of West Missouri. Dr. Spencer has ministered at his present post since 1909.

Ohio Presbyterians and Methodists Are Uniting

Columbus, O., June 1.

PRESBYTERIAN-METHODIST union on a national scale is not in the immediate offing, if one is to judge by the discussion of this subject in the report of the department of church union and co-operation offered to the Presbyterian general assembly in Cincinnati. This statement indicated that the negotiations had not progressed much beyond the preliminary discussion stage and seemed to carry the implication that the Methodist conferees were disposed to move slowly. The Presbyterians, for their part, emphasized the projected union with the United Presbyterian church and the Reformed Church in America and the wider possibility of a complete merger of all Reformed and Presbyterian bodies, and appeared to consider it a much more practical project than the proposal for union with the Methodists.

Far distant though Presbyterian-Methodist union may be from the national viewpoint, however, it is becoming steadily more evident in the form of numerous local mergers of Presbyterian and Methodist Episcopal churches in the state of Ohio.

The observer cannot well avoid recalling the parallel course of development of church union in Canada, where numerous local mergers of churches of the two denominations were an important contributing cause in the creation of the United Church of Canada. It is too early to say how rapidly and how far this tendency toward local unions of Methodist and Presbyterian congregations will develop. As to its swift growth in the past year or two, however, the facts speak for themselves.

Important Union in Cincinnati

In the very city where the general assembly heard its commission's report of slow progress on the question of a national merger, a Methodist Episcopal and a Presbyterian congregation, with buildings a block apart in a Cincinnati residential district, had merged just a few weeks previously after nearly a century of separate existence. McKendree Methodist and Sixth Presbyterian churches joined to form the "First Federated Church of Cincinnati," a congregation of 400 members. Each church will maintain its former denominational connections and will continue its membership roll, receiving new members in the same manner as heretofore. The two will act as a unit in all local activities and will develop a community membership roll, which a new member may join, either by transfer or by profession of faith, without joining either denomination.

Simultaneously with the merger of these two city churches, the Methodist and Presbyterian congregations at Holmesville, a rural village in Holmes county, in northeastern Ohio, united on a similar basis, forming the "First Federated Church of Holmesville."

The Cincinnati federation is the first instance of such a union of churches of these two denominations in any of the larger cities of Ohio. The Holmesville case, however, is typical of numerous mergers of Presbyterian and Methodist churches in smaller communities in the state.

Denominational Officials Help

The attitude of the denominational officials in these three cases affords no basis for the charge sometimes made that ecclesiastical executives invariably strive to block local church consolidations. On the contrary, while the desire for union was perhaps first expressed by the local groups of members, the "overhead" officials—the executive secretary or other representative of the presbytery and the Methodist district superintendent—in each instance actively helped to effect the merger.

Two additional Methodist-Presbyterian local unions, also effected in the early months of 1930, at Savannah and Nankin, villages in Ashland county, illustrate another type of consolidation in which the denominational executives not merely helped but actually took the lead in promoting the merger. Each of these towns

had been receiving part-time pastoral attention from both a Presbyterian and a Methodist minister, who drove from town to town to hold services in their respective churches. By an alternating arrangement, services were held at hours that would avoid a conflict, but the division resulted in small congregations and small Sunday schools. Acting on the suggestion of officials of the two denominations, who studied the situation together, the two congregations in each town have voted to worship and work together under resident pastors assigned by these officials—a Methodist pastor for Nankin and a Presbyterian for Savannah.

Soon after this agreement was reached an experienced Methodist rural church leader moved into the Presbyterian parsonage at Nankin, and a little later an equally capable Presbyterian pastor took charge at Savannah. The understanding is that when a change in pastors is made at any future time, the men chosen will alternate between the two denominations, Savannah's next pastor to be a Presbyterian and Nankin's a Methodist.

Another reciprocal arrangement, but one of a different type, was effected a year ago, also on the initiative of a district superintendent and a presbyterial executive, in the case of two villages in Butler county, in southwestern Ohio. The Presbyterian congregation disbanded at Bethany and the Methodist group disbanded at West Chester, leaving the members free in each case to join the church of the other denomination, which remained in non-competitive occupancy of the field.

Methodist in Presbyterian Pulpit

At Edgerton, Williams county, in the extreme northwest corner of the state, still another plan of union has been employed. The Presbyterian church was pastorless, and the presbytery issued a call to the local Methodist preacher to serve it as stated supply, with the two congregations worshipping together. The arrangement was approved by the quarterly conference of the Methodist church and has now been in effect for some six months. It is subject to renewal annually.

In Ross county in southern Ohio the officials of the two denominations encouraged two small rural congregations—Pisgah Presbyterian and Mt. Pleasant Methodist churches—to unite as a federated church. The combined congregation is now one of several churches included in the Ross county larger parish of the Methodist Episcopal church, served by a staff of Methodist ministers.

To this list of nine local Presbyterian-Methodist unions achieved in less than two years, a number of additions may be expected before the end of 1930. Committees representing churches of the two denominations are in the midst of negotiations, with the aid of district and presbyterial executives, in at least three communities.

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Hebrew Christian Alliance Meets in Chicago

The Hebrew Christian Alliance of America is holding its national convention

at the Belden Avenue Baptist church, Chicago, this week. Dr. John Timothy Stone delivered the opening address of the convention.

Palestine Has New Hospital

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Presbyterian Assembly Opens 142nd Session

Cincinnati, O., June 1.

IT IS estimated that it costs about \$90,000 to bring together the 900 delegates, representing 293 presbyteries, 46 synods and a membership close to the two million mark, with a financial turnover of some 70 million dollars for this 142nd general assembly of the Presbyterian Church, U. S. A. at Cincinnati, May 29-June 4. If one is able to be detached in any such gathering, it is quite possible to observe a good deal of human nature among those who constitute the highest court of a representative Protestant body. Lobbying, for instance, is seen not to be the monopoly of Washington. Ambition and the love of praise which, while it is the first infirmity of weak minds is also the last infirmity of noble minds, is not wholly invisible, and the clash of temperaments, which is expressed in age and youth, in realism and idealism, and in conservatism and liberalism, cannot be eliminated even among those who mutually claim "the mind of Christ," because such differences are inherent. There are times also when what L. P. Jacks calls "government by talk" on the part of politicians becomes religion by rhetoric on the part of preachers who exude ecclesiastical eloquence in lieu of mature reflection. Nevertheless, unless we be immune to inspiration, it is impossible not to feel the thrill that comes from contact with sincere spirits enlisted in what is to each one of them a stupendous enterprise.

Desire to Deal with Live Issues

Experience would seem to warrant that any estimate of an assembly should avoid a too facile trust in overt-decisions, themselves often the result of casual majorities, and we know also that the passing of resolutions—a favorite form of indoor sport—may waste its sweetness on the desert air. A true evaluation is rather sensed in the temper and atmosphere, and in evidences which come indirectly and unconsciously. Judged by such standards, there can be detected a positive anxiety to deal with live issues and not with "dead certainties." This was observable from the beginning in the pre-assembly meetings. Not even the wide circulation of "a Presbyterian journal devoted to stating, defending and furthering the gospel," made prior to the gathering by the extreme conservative wing, could ignore this tendency, for it was entitled "Christianity Today," and the sub-title limits its sphere to "the modern world."

A realistic note was struck on Tuesday

by Prof. R. W. Frank of the Presbyterian theological seminary, Chicago, who said in a kind of seminar on the relation of religion to economic conditions, that the two great problems of life were how to create a surplus and how to survive the surplus when it was accrued. Dr. H. C. Weber, the church's statistician, showed how the records of the year, with its net decrease in membership and decline in gifts to the extent of about three million dollars served to reflect conditions in the body politic through business depression and unemployment.

Confronting Economic Facts

An equal disposition not to blink at the facts was shown in the address of Dr. Guy Morrill of the department of stewardship. Referring to a recent treatment of the subject in *The Christian Century*, he was careful to insist that any hope of a pentecostal revival must reckon with certain economic elements also in the Acts of the Apostles. The sermon of the retiring moderator on Thursday morning was a masterly diagnosis of our present ills. The subject was "The Church Facing the World."

Thus was the stage set for the election of a new moderator and for the work of the assembly. There were only two nominations, several possible candidates for the office having withdrawn: Dr. Hugh Thompson Kerr of the Shadyside church, Pittsburgh, Pa., and Dr. Henry Buckmaster of Philadelphia, general secretary of the board of pensions. The votes gave 605 to Dr. Kerr and 303 for Dr. Master. The whole election, as far as could be seen, was conducted in the finest possible spirit. The *odium theologicum* seems to be no more, and any sporadic effort to revive it has been overwhelmingly frowned upon by the commissioners.

Dr. Henry Sloane Coffin, in a splendid report of the recent church union in Scotland, reminded us that, among the vows included, there is one which calls for a solemn promise to live together in love. Dr. Coffin was given a remarkable ovation by the delegates. We are moving toward the day when we may all be willing to subscribe to such a condition and

(Continued page 767)

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located in Tiberias. It was founded by the late P. J. Schweitzer, treasurer of the Zionist organization during the administration of Justice Brandeis.

Methodist Women Declare Themselves For 18th Amendment

The official body of the Woman's foreign missionary society of the Methodist

Northern Baptists Rebuff Disciples

Cleveland, O., June 1.

THE question of greatest interest, whether or not of greatest importance, before the Northern Baptist convention, meeting in Cleveland, May 29-June 2, was that of a possible closer cooperation and unity of program with the Disciples of Christ. The matter has been under consideration for two years. It has aroused intense enthusiasm in some quarters, and something like dismay in others. It was the one topic which provoked serious debate in the convention, but now appears to be settled, at least for some time to come.

The story of these conversations is about as follows: At the Detroit meeting of the convention in 1928, Dr. Edgar DeWitt Jones, speaking as fraternal delegate from the Disciples, referred to the many practices and points of view common to both Baptists and Disciples, and raised the question whether, in view of the intimate historic relationship between these two bodies and the present searching of heart concerning the disunited state of the church, the time had not come for these two groups, at least, to consider the possibility of drawing closer together in their common enterprise of advancing the kingdom. The proposal was greeted with spontaneous and prolonged applause; seldom has any suggestion aroused as intense enthusiasm or been received with as apparently complete unanimity on the floor of the convention as was this overture of Dr. Jones. The result was that the committee on relations with other religious bodies was instructed by the convention to consider with such representatives of the Disciples of Christ as that communion cared to appoint the possibilities of "unity of program."

Cooperation Proposed

This committee and a like committee from the Disciples met during the year and, at the 1929 meeting of their respective conventions, presented identic reports, expressing the judgment that "there are no differences in doctrine, polity or practice between the two communions sufficient to prevent full cooperation and unity of program." The report further suggested certain "practical methods of mutual counsel and of working together," which included the sending of fraternal messengers to each other's associations and conventions, cooperation in home and foreign mission work, and in the field of education, the holding of joint conferences on evangelism and other lines of work of common interest, and similar forms of cooperative activity. The Disciples, in their annual convention, adopted the recommendations. Prof. Frederick L. Anderson, of Newton theological institution, however, opposed the adoption of the report by the Baptist convention, insisting that before the marriage be performed the Baptists ought to investigate

a bit more carefully the record of the proposed mate. The proposed mate, he suspected, suffered a constitutional infirmity in the form of sacramental views of baptism. I am not quoting Dr. Anderson, but the figure of marriage was his, and what he evidently had in mind was a sort of ecclesiastical premarital eugenics examination. He offered a motion, therefore, the heart of which was "that the committee be continued for the purpose of further investigation and conference." That action was taken, and Dr. Anderson was added to the committee.

"Sacramental Views of Baptism"

The year's investigation seems to have confirmed the suspicion in Dr. Anderson's mind. In his judgment the "unity of program" proposed contemplates nothing short of marriage; but marriage is barred because of the sacramental views of baptism which he is convinced are held by the Disciples. The Disciples, he insists, teach baptism for the remission of sins. In this judgment he stood alone against all the other members of the committee, which included notable conservatives in its personnel. The majority report, presented this year at Cleveland, declared that organic union was not in the immediate purview of the committee, although it confessed itself not sufficiently wise to forecast what the providence of God might ultimately have in view for the divided bodies of Christendom; it admitted that there were differences between Baptists and Disciples with regard to their views of "the place and function of baptism in the spiritual experience of the believer," but pointed out that Disciples do not claim that baptism is essential in the sense "that those not baptized fail of forgiveness, or of regeneration." The report, therefore, recommended "the fullest measure of cooperation with our brethren of the Disciples of Christ which may be found to be practicable in the light of local situations and the exigencies of our general denominational tasks," and especially that the various affiliating and cooperating organizations (as the home and foreign mission societies, etc.) make a study of possible forms of cooperation with similar organizations of the Disciples of Christ, and undertake such cooperative activities as may from time to time seem practicable and mutually desirable.

It seems incredible that this report, carrying the signatures of all the members of the committee except Dr. Anderson's, should be defeated, and the minority report presented by Dr. Anderson alone should carry by a majority of perhaps four to one. But so it was. The substitute resolutions contained in Dr. Anderson's report, which thus shut the door to further consideration of special cooperation with the Disciples, read as follows: "Resolved, that this convention respectfully

and affectionately declines to recommend the said unity of program with the Disciples, so long as they hold to their traditional view of the relation of baptism to salvation (this phrase Dr. Anderson changed at the last moment from 'so long as they hold to baptism for the remission of sins'), and, resolved, that in the meantime we recommend the same measure and kind of cooperation with the Disciples which we have with other evangelical bodies."

It is impossible to say all that might, and perhaps ought, to be said about the matter. To the writer it seems a tragic proof that sectarianism still holds us in a powerful grip. And not Baptists only. There are others, too, unfortunately, who look back and find in past causes of division reasons for present refusal of cooperation, instead of looking forward at tasks to be performed which demand our united powers. At the same time, while regretting this evidence of sectarian spirit, it may be said that there is something wholesome and greatly needed in the Baptists' relentless anti-sacramentalism. While many other considerations operated to bring about the result, it was fear that this position might be compromised that controlled the decision. Dr. Anderson, it must be remembered, is no fundamentalist. As chairman of the board of managers of the foreign mission society he was under heavy fire by the fundamentalists for a long time on account of his insistence upon the "inclusive policy," namely, that of appointing liberals as well as conservatives for service on the mission field. But he stood his ground. He is a man of great prestige among northern Baptists and the victory of the minority report must be regarded as, in a large degree, a personal triumph.

The Movies, World Peace, Prohibition

Resolutions are frequently said to possess very little value, but conventions put a good deal of energy into shaping them up. Further, I am told, politicians pay a good deal of attention to the deliberate declarations of organized groups. There is good reason to believe that certain resolutions being passed by the major religious bodies will have real significance. The resolution passed by the Northern Baptist convention, for instance, relating to the movies, will undoubtedly carry weight. One sees in it very clearly the influence of Dr. Eastman's articles published in *The Christian Century*. The recommendations are in direct line with his suggestions.

They read, in part: "We call particular attention to pending legislation in congress looking toward the federal control of the moving picture industry. The exhibition of moving pictures has come to be one of the greatest of all factors influencing the attitudes and conduct of

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church, at its semiannual business meeting, passed this resolution: "We here reaffirm our allegiance to the constitution and the laws of our land, and our profound gratitude to God for the blessings prohibition of the liquor traffic has already brought to our country. We urge American womanhood to loyal support of the 18th amendment and of those who are engaged in the present crucial task of enforcing it and

building it into the life of our people." The missionary society has a voting constituency of 400,000 in this country and multiplied thousands of adherents in other lands.

Dr. Glenn Frank Sees University as Center of Social Research

Dr. Glenn Frank, president of the University of Wisconsin, at a recent religious convocation of the university, made

NORTHERN BAPTISTS

(Continued from preceding page)

the people. . . . This influence is exerted particularly upon the impressionable life of children who, according to surveys in a typical city, make up 90 per cent of the audiences on Saturdays and Sundays. Expert testimony by teachers and psychologists indicate that they are 'receiving false and distorted views of life,' are having their 'sensitiveness to crime diminished,' and their 'standards of modesty and social control demoralized' by much of the material which they see on the screen. Moreover, the films exported from America to foreign countries (making up approximately 80 per cent of the exhibitions abroad) are in many instances having a decidedly evil effect upon our relations with other countries." The resolution goes on to affirm its belief that the time has come to put the industry under government control as a public utility, and, for the purpose of securing such control, commends the Brookhart and Hudson bills. Thus it hopes that there may be secured "public supervision of the production of silent and talking pictures at the source as contrasted with the exercise of censorship after the pictures have been produced."

International Justies

Another resolution of interest to readers of *The Christian Century* will be that relating to international justice and good will. One section of the resolution reads, "We believe that the naval treaty on the limitation of armaments should be ratified by the United States at the earliest possible date as one more step toward a warless world. We very earnestly urge that the treaty shall not be made the basis for a heavy naval building program, and that, in dealing with the treaty and in all legislation affecting international relations, the fundamental significance and value of the world peace pact shall be fully recognized." The officers of the convention were instructed to send a copy of this resolution to the President of the United States and to the chairman of the foreign relations committee of the senate. Action also was taken approving the proposal that Japan be placed on a quota basis with regard to immigration.

With respect to prohibition the convention said, "The committee on prohibition and law enforcement have reminded us of our duty 'to stand unwaveringly in defense of prohibition and law enforcement.' In addition to their recommendations we submit the following: 1. We heartily commend all faithful officials and organizations who have honestly endeavored to enforce the prohibition laws, at times by the risk of their own lives. 2. We record our approval of the transfer of the enforcement of prohibition from the treas-

ury department to the department of justice. 3. We desire to express appreciation of the action of the government of Canada for their decision to refuse the licensing of the export of intoxicating liquors to the United States or other countries where the sale of liquor is prohibited. 4. We condemn the efforts of the liquor interests to distort facts and, with the assistance of a wet press, to mislead the people."

Change Control of University

A request made by the University of Chicago to the convention, sitting as the board of education, that it be permitted to reduce the number of Baptist trustees, was granted without debate, although a little trouble over the matter was regarded as not unlikely. The duties of members of the board of trustees have become so heavy—several give half, or more, of their time to university affairs—that it has become impossible to find the number of Baptists, properly qualified and able to devote the necessary time to their duties, that were necessary under the former regulations. No single denomination in Chicago could do so. The former requirements were that three-fifths of the board of 30 trustees should be Baptists. The change made requires that three-fifths shall be members of Christian churches, the majority of whom shall be Baptists.

The convention program was well organized and admirably conducted. Speeches were comparatively few and of a high order. The noon-day devotional addresses by Rev. Harold C. Phillips were especially worthy of mention. He is a preacher of power, and his messages reach people where they live. Mrs. Mabel Willebrant was the speaker at the great convention banquet attended by 4,000 delegates. Opposite poles of theological opinion were represented on the program by Dr. W. B. Riley of Minneapolis and Dr. Harry Emerson Fosdick of New York. There, surely, is proof that the fundamentalist storm has passed.

Sessions of the convention were mercifully brief. Dr. Alton L. Miller, of Boston, president of the convention, a layman, proved himself an admirable presiding officer. The Cleveland auditorium can hardly be excelled as a meeting place for a great convention. The local committee had taken care of everything; there were no loose ends; and much of the credit must be given to Dr. D. R. Sharpe, secretary of the Cleveland association. A fine exhibit of Baptist work the world around filled the exhibition hall in the basement. President Albert W. Beaven of Colgate-Rochester divinity school, Rochester, N. Y., was elected president of the convention for the coming year. Kansas City, Mo., was chosen as the next place of meeting.

CHARLES T. HOLMAN.

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the following challenging statement: "I would rather see the University of Wisconsin suffer the rigors of a lean budget through an unpopularity resulting from courageous and accurate research in the living issues of the political, social and economic life of Wisconsin than to see it

grow fat in a popularity achieved by aloofness from such issues. Whenever this university, yielding to the cry of its critics, makes no effort to stimulate in its sons and daughters a sensitiveness to the spiritual issues of existence, it will become a danger instead of a defense to the state."

"If Christ Came to Toledo"

"If Christ came to Toledo," said Rev. H. W. Anderson, pastor of the Riverside Baptist church, Toledo, O., in a recent sermon, "he would avoid our boulevards, palatial homes, cathedral churches, schools

Special Correspondence from New England

Boston, June 1.

BISHOP ASBURY, visiting Boston in 1791, "felt pressed in spirit as if the door were not open." But our city, in May 1930, opened her arms to 33 of the 38 bishops of the Methodist Episcopal church. The committee of arrangements invited guests of other denominations and asked Rev. Vaughan Dabney, president of the Massachusetts federation of churches, to offer the prayer at the banquet, May 12, and Rev. Samuel A. Eliot, president of the Greater Boston federation, to make one of the chief addresses. The latter strikingly showed the close connection between the Puritanism which founded Massachusetts and Methodism, "which recreated the soul of England." Both originated in East Anglia, "where from first to last in the civil war the supremacy of parliament was never challenged." "Only a dozen miles apart are the very Bethlehems of that holy land, Scrooby, where first gathered the Pilgrim church and Epworth from which went forth the influence that was to save an old world." "Both of Wesley's parents were children and grandchildren of Puritan ministers who had been ejected for non-conformity." Similarly spoke Governor Allen: "I want to make some compensation for earlier times. There was a feeling among the established churches of Massachusetts that another sect was not needed. But we who inherit are grateful for the coming of the Methodists. You have helped and are still helping in the fulfillment of the ideals of the Puritans."

* * *

"Around the World in Two Hours"

On Wednesday evening, Mechanics hall was packed with 6,000 people, Methodists from all over New England and Bostonians of every communion. At the banquet, Bishop Blake had said: "The Methodist church has everything that the Roman church has which would make for world brotherhood. It is international, interracial, interclass." This was demonstrated when six bishops gave addresses which "for eloquence, accuracy, intimacy and range of knowledge of world affairs" have seldom been surpassed. Bishop Wade of Stockholm: "Atheism is rampant in Russia, yet I preached to packed houses and attended Orthodox churches where thousands were gathered." "Government officials warn against gambling, drinking and every habit that might interfere with efficiency. Woman has full equality with man." Bishop Nuelson of Zurich, speaking on the London conference: "A challenging remark is heard more and more from Europeans: 'If

America, greatest and richest of nations, unsurrounded with enemies, protected by vast oceans, will not disarm, what can you expect of us, little countries, with centuries of war tradition and innumerable conflicts?'" The question, "What Japan wants?" was answered by Bishop Baker of Seoul, Korea: "The friendship of the United States. The injustice of our immigration laws removed. Reduction of the burden of armaments." Bishop Fisher's address on Gandhi was notable in itself and because of his surprising decision to retire and return to the pastorate. "Men must be for or against Gandhi. I am for him. Illegal manufacture of salt, like Boston's tea-party, is a gesture of freedom. Gandhi saw the terrible sights on Belgian battlefields and compared them with his early religion and the teachings of Christ. In his eyes you see the soul of a patriot. England will yet be glad that the people of India dared to stand on their feet." Admitting that in China "there is no bottom and are no facts," Bishop Birney of Shanghai found hope in the new sense of patriotism and nationality, the new passion for human brotherhood, the demand for education, and the emancipation of womanhood, every one, as Dr. Sun Yat-sen once confessed to him, rooted in Christianity. Bishop McConnell of New York aptly illustrated the equal problems of America by describing the different types on a steamship crossing the Atlantic during the war—the officer who hunted for a club, the profiteer, the preacher who wanted to "bomb every town in Germany," the persistent chess-player and the doctor who saved a sick Belgian soldier. The great audience left, impressed with the fact that the world is one and still to be won.

* * *

Prohibition Loyalty Rally

A still larger audience assembled on Sunday, May 25, in Boston Garden. Outside wet and chill. Inside 20,000 enthusiastic "drys." "In the vast oval, the speakers' platform seemed lost. DeMar might have been Grenfell; and Conrad, Egan. Placards indicating location of suburban delegations were reduced to calling cards." Spirited songs, to familiar airs, impressed their messages: "Send out the challenge over all the state, vote No! No! No!" "Prohibition's in the constitution, and it's there to stay!" Governor Frank G. Allen and William M. Butler, a candidate to return to the senate, were given ovations as they came to the platform, but declined to speak. Rev. A. Z. Conrad, to whose persistent leadership the rally was largely due, presided. He said: "Our position is no surrender, no concession, no compromise, no modification, but onward in a mighty effort till we see the

infamous traffic exterminated!" Mrs. Henry W. Peabody introduced Mrs. Jesse W. Nicholson of Maryland—candidate for governor against Gov. Ritchie—a democrat, who told how in the campaign of 1928, "the Association against prohibition went over Maryland saying that this was to be a referendum on the 18th amendment and settle for all time whether the people believed in it. Well, we accepted the challenge and beat them by 78,000," carrying the state for Hoover. Sir Wilfred Grenfell, of Labrador and the world, testified: "I have seen every kind of crime due to the liquor traffic, men who were practically wild beasts, suicide and murder." Clarence De Mar, for the seventh time winner of the Marathon race, was greeted with tremendous applause: "Winners and most of the contestants are abstainers. This was not so 25 years ago." Prof. Joseph B. Egan, "representative of the great dry element in the Roman Catholic church," "in charge of all the public schools between Beacon and Bunker hills," put his argument in two words: "Our children—what has liquor ever done for them? Since prohibition came I have seen them literally lifted out of the gutter." Colonel Raymond Robbins of Chicago made a masterly argument that the constitution is the secret of America's strength. "I opposed the federal amendment, but after it became part of the constitution, all I cared for, thinking of the great history of my country and of future generations, was to maintain its integrity. The man who obeys only the laws he chooses is a selective anarchist. You are asked to secede in the interest of the liquor trade. Nullification is treason and will be swept into the dust-heap."

* * *

New Haven, 100 Years Ago and Now

On May 11, St. Paul's Episcopal church, New Haven, Conn., celebrated its centennial. Miss Frances B. Barney, a lifelong member, in her history of the parish said: "New Haven in 1829 had only 10,000 inhabitants. Packets and stages connected with New York. A sloop occasionally sailed for Boston. A lottery, with first prize of \$5,000, was in flourishing operation. The whipping-post was still on the green. Its last victim was whipped in 1831." The Journal-Courier editorially described the scene on May day as follows: "Half a dozen communists spoke from the grandstand on the green. . . . Why was it that the handful about the bandstand consisted largely of workers idling away a lunch hour, idlers who left sunny benches to watch the fun, students who came to scoff or with intellectual interest in one kind of political activity, per-

(Continued on next page)

and museums. He would reject all luncheon club invitations, choosing rather a mission bread-line and a hand-out. He would make his way to the slums, hospitals, asylums, detention homes, visiting the hovels of unfortunates, the haunted homes of the unemployed, and the squalor of the social outcasts. What shall it profit a corporation to gain millions in dividends, and lose the soul of brotherhood?"

Unitarians Favor Birth Control

At its annual meeting in Boston, the American Unitarian association passed the following resolution, after an address by Rev. Minot Simons, of New York city, in which he pointed out that "birth control is here among the well-to-do but not among the ill-to-do who need it most": "Whereas, it is becoming increasingly clear that, in the interest of social betterment, racial progress and a more wholesome family life, parenthood should be undertaken voluntarily and intelligently with due regard for the mother's health and the children's welfare, both physical and moral; Be it therefore resolved, that

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

haps 50 communists and 25 young pioneers? Here is a great political doctrine that honestly aims at a utopia on earth, offering its panaceas at a time of almost unparalleled unemployment and business depression, yet attracting a slim handful and making no discernible converts. Why? We have an idea that old Karl Marx could tell. His theories were drawn from a kind of capitalism which does not exist in any country of the world today, a system where not a solitary amelioration lightened the exploitation of the proletariat. In Russia under the Romanoffs, the Marxian hypothesis was almost realized. But in the United States May 1, 1930, the lot of the worker is relieved, as the power of the employer is curbed. There is no human desperation. The claims of continental agony made by the speakers are simply untrue. The measure of their untruthfulness was their reception by the crowd. Even the communists themselves were urbane, smiling, well-fed. "A Hundred Per-Cent American" the next day, in the paper's 'forum,' wrote frantically of the danger from such "reds." Which is the best way to combat them, suppression, or free speech and such kindly ridicule and appeal to the facts as this editorial exemplifies?

* * *

And So Forth

Connecticut's state parks are valued at \$1,403,806, an investment of 63 cents for each "shareholder," or citizen. Maintenance costs each 2 cents a year. Dividends, "payable on demand without other credentials than those stamped upon the face of the shareholder," have been collected the past year by 5,760,207 visitors. . . . Two strong churches in New Haven, Center and United, have opened negotiations for the merging of their Sunday schools, "with a view to greater educational efficiency."

E. TALLMADGE ROOT.

the American Unitarian association recommends to its constituent churches and members an earnest consideration of the fundamental social, economic and eugenic importance of birth control to the end that they may support all reasonable efforts in their communities for the promotion of the birth control movement." The Universalist general convention, which met recently in Washington, D. C. passed similar strong pronouncements favoring birth control.

Dr. Moffatt on Christianity Today

Dr. James Moffatt of Union seminary does not think Christianity in immediate danger of extinction. He said recently: "Sometimes I hear men ask, Is Christianity going to survive—or resolve itself into a humanitarian religion, and I wonder whether such people have lost the sense of humor or the sense of history, or both. Christianity is in far wiser hands than ours, as it has always been. The fire will always burn; the question is whether it will burn in our lives, whether it has got material to use in our devotion and thought and perseverance that will enable God to light and warm our age. We are to learn again that the Christian religion implies first-hand acquaintance with God. The world is loud with voices against God and Christianity. We don't need to be upset by that; that has always been so. The

world is full of people talking about God, but Christianity will never survive by listening to people talk about God. Christianity begins, continues and thrives as we hear God speaking to us. We are not giving enough time to hear the voice of God. Our worship is too much a lecture or a concert and we are failing to do as our fathers did, with all their defects. Our fathers knew that worship meant to be still and know that God is God, to hear his voice. That is the heart of Christian service."

Chicago Seminary Adds Woman to Its Faculty

Dr. Clara E. Powell, associate professor of English at Long Island university, Brooklyn, N. Y., has been appointed to the faculty of Chicago theological seminary. Dr. Powell, who will supervise the field work of women students, beginning in the autumn, is the first woman faculty member that the seminary has had in its 75 years of history. The new faculty member, a minister's wife, was widowed in her early twenties, and subsequently attended the University of Chicago, receiving her doctor's degree in 1926. Her work in organizing a system of week-day religious education in the Flint, Mich., high school and junior college, led to her being selected as the first woman fellow in the National council on religion in higher education.

PRESBYTERIAN ASSEMBLY (Continued from page 763)

when the labels, too often libels, should give way to an inclusive Christianity.

Dry and Growing Drier

Pragmatic politicians, with their ears to the ground for the proper pose in the fall elections, can get scant comfort for any modification of the 18th amendment. Dr. Mark Matthews of Seattle gave a spirited address on the subject after prizes had been presented to the high school students who were successful in a nationwide oratorical contest in behalf of loyalty and law. "Prohibition is in the constitution to stay," he said, and it was clear that this was the sentiment of the vast majority of the commissioners.

The "Blue Book," put into the hands of the assembly, shows plenty of material for serious treatment. The committee on vacancy and supply report that almost one-third of the ministers of the denomination are not college graduates and almost one-fourth have had no theological education as such. There seems from many quarters a determination to maintain the high traditions of a trained ministry and to demand more exacting standards. The committee on theological seminaries is also to urge the necessity of men being trained in the principles of religious education. The report of the work on the reorganization of Princeton seminary; the question of church unity and the report of the commission on marriage, divorce and re-marriage are likely to provoke animated thought and probably some action.

Women Enter Eldership

Of the six overtures sent down to the presbyteries only two received the re-

quired number of votes to make them part of the constitution of the church. Overture B which removes all sex disability in the election of elders received 160 affirmative decisions, 120 negative and 7 no action. Henceforth women will take their place in the governing body of the presbyterian church. Overture E, which would insert the service pension plan into the call of every pastor, received 242 affirmative and only 28 negative votes. This insures that the churches will pay their 7½ per cent toward the fund in addition to the salary.

A fear was expressed that this assembly would prove colorless, but, with an increased sensibility to the needs of the hour; with an irenic spirit which would turn energies into positive and constructive channels, and with a common consciousness that the natural man needs the spirit of Pentecost to transcend himself, the physical world and the present economic impasse, it is without sufficient basis. It may really make history.

W. P. LEMON.

BOOKS RECEIVED

Pioneering on Social Frontiers, by Graham Taylor. University of Chicago Press, \$4.00.
The Jack-Roller, a Delinquent Boy's Own Story, by Clifford R. Shaw. University of Chicago Press, \$2.50.
Modern Religion from Puritan Origins, by Henry Hallam Sanderson. Beacon Press, \$2.00.
The Boy Jesus and His Companions, by Rufus M. Jones. Macmillan, \$1.00.
Jackdaws Strut, by Harriet Henry. Morrow, \$2.50.
Murder in Manhattan, by Arthur Procter. Morrow, \$2.00.
Generals Die in Bed, by Charles Yale Harrison. Morrow, \$2.50.
Oriental Romances. Edited by Michael Komroff. Modern Library, \$95.
Human Nature and Conduct, by John Dewey. Modern Library, \$95.
Within a Budding Grove, by Marcel Proust. Modern Library, \$95.

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